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JAPAN

AND ITS EDUCATIONAL SYSTEM

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BEING

A REPORT COMPILED FOR THE GOVERNMENT
OF HIS EXALTED HIGHNESS THE NIZAM

BY

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PREFACE

HAD it not been for the keen and personal interest, which the Royal Master, whom I am privileged to serve, takes in all matters connected with the sound education of his subjects, these pages would never have seen the light of day. Words fail me to express my deep sense of gratitude adequately for the graciousness with which His Exalted Highness granted my request to visit Japan. I feel that the day is near when, under his benign rule, Hyderabad will see as great an intellectual awakening as was witnessed by the Islamic world in the days of the great Caliphs of Bagdad.

What I saw in Japan has convinced me still further that the creation of the Osmania University, by His Exalted Highness, is one of those epoch-making steps which continue to influence the activities of human beings for centuries to come. Historians will point to it as the inspirer of that great intellectual progress which our country is destined to make, and posterity will utter with loving reverence the name of the Ruler, who to-day adorns the throne of Hyderabad, for having had the great foresight to be the first to place education in India on a rational and truly national basis.

When I commenced the compilation of this

Report my original intention was to deal only with the Educational system of Japan. But the deeper I went into the question the more did I become convinced that a bare enumeration and description of the different educational institutions, as they exist to-day, would not be enough. I began to realize that for the proper understanding of her purely educational activities it was necessary to know something of her political history, and that the one could not be separated from the other.

Accordingly, in the pages that follow, I have dealt, at some length, with the political condition of Japan, as it was prior to the opening up of the country to foreigners and as it is at the present day ; and I hope that, with it as a background, I have made it easier for the reader to grasp the full greatness of her achievement.

To original research or to a profound knowledge of the country I lay no claim. Much of the historical information that I have collected here has been taken from books written by men who devoted a lifetime to the study of Japan. The three and a half months that I was enabled to pass there were mostly spent in work in government offices and in the inspection of educational institutions, and almost all my leisure hours in interviews with different officials, chiefly those connected with educational work. But what I do venture to claim is that I did all that lay in my power, during the time at my disposal, to try to understand the country and to find out the ideals of her inhabitants.

To those to whom my account of Japan might appear as too eulogistic when compared

with that given by many European and American authors—for, now that Japan has become a great commercial nation, many have begun to belittle her—my request is to remember that I am an Asiatic, and as such, have understood, perhaps in a more personal way than it is possible for any European or American to understand, the exact weight of each obstacle which Japan has had to remove from her path in her march towards national unity and full independence.

If it is thought that my eyes have been dazzled by the refulgent glory of Modern Japan, let that be put down to my sudden emergence from the gloom that surrounds us in India, rather than to any other cause. I went to Japan a cynic but have come back a firm believer in her political greatness.

I cannot conclude these remarks without expressing my feelings of gratefulness to a host of friends who helped me in various ways in my work.

In India, I am indebted to Nawab Wali-ud-Dowlah Bahadur, Home Minister, His Exalted Highness the Nizam's Government, for the official support so kindly given by him to my proposal to be allowed to visit Japan; to my esteemed friend, Nawab Nizam Jung Bahadur, Minister, Political Department, His Exalted Highness the Nizam's Government, for the personal interest which he took in all matters relating to my visit; to my much respected friend Nawab Hyder Nawaz Jung Bahadur, Finance Minister, His Exalted Highness the Nizam's Government, for the letters of introduction which

he procured for me from his friends, and for the many valuable suggestions he made as regards the treatment of the subjects discussed in this book ; to Sir M. Visvesvaraya, for giving me letters of introduction to some of the foremost officials in Japan ; to Professor McEwen, of the Nizam College, Hyderabad Deccan, for the very kind way in which he helped me to find the English equivalents of a number of scientific terms used in Japanese text-books ; and to my old friend, Professor N. G. Welinkar, of the Osmania University, Hyderabad Deccan, for undertaking the important but very dreary task of reading the proofs of this book as they came from the Press.

In Japan, my thanks are due, first and foremost, to Mr. Hotchand Advani, who allowed me to use his house in Yokohama as a second home, and to Mr. Hamilton Holmes, His Britannic Majesty's Consul at Yokohama, for the very kind way in which he rescued me from the highly unpleasant activities of the Japanese Criminal Investigation Department. To His Excellency Mr. Inouye, Governor of the Kanagawa Prefecture, I feel obliged for his great kindness in deputing Mr. Jiro Ino, Head of the Educational Department of the Prefecture, to help me in my investigations ; and to His Excellency Mr. Tokonami, Minister of Home Affairs in the Takahashi Cabinet, I owe sincere thanks for the kindness he showed me throughout my stay in his country, and for the frank way in which he allowed me to discuss several questions with him. To such men of learning as Doctor Takakusu, of the Imperial University, Tokyo, and Doctor

Ueda, of the Tokyo University of Commerce, I am grateful for the very clear way in which they explained to me the difficulties under which the work of translating European books had to be carried on in the early days.

Lastly, to Professor E. E. Speight, of the Imperial University, Tokyo, Mr. Yorisada Tokugawa, and Mr. Hisatake Dusi, I owe all that I have been able to learn of the social life of Tokyo. I feel that in them I have acquired lifelong friends, and that no words of mine can convey to them sufficiently my heartfelt gratitude for the brotherly treatment that I received at their hands.

SYED ROSS MASOOD

HYDERABAD DECCAN,
5th April 1923.

CHAPTER I

The Country and the Characteristics of the Inhabitants

JAPAN, as will be evident from its formation on the map of the world, has been most aptly likened to the emerged crest of a submarine mountain. The country, consisting as it does of more than three thousand islands, is in reality an archipelago, and is said to be mainly the product of volcanic forces, which are even now by no means insignificant. It possesses about two hundred volcanoes, of which fifty continue more or less in a state of eruption.

The dire result of the presence of so many volcanoes can be traced in the sad loss of life that occupies so large a place in the ancient annals of the country; and even in modern days, there took place, between the years 1884 and 1905, no fewer than 30,680 earthquakes, which yield the very high average of about 4 shocks a day. Indeed, it was soon after my arrival in the country, that I had the misfortune to witness the biggest seismic shock that has occurred within the last 20 years; and I can never forget the feeling of utter helplessness that came over me at the sight of houses tumbling down and human beings getting crushed to death.

But these volcanoes, while causing periodic destruction, have also enriched Japan in more ways than one. They have given to her so many sulphur and mineral springs, of different medicinal values, that it is quite possible that in the near future she will become perhaps the most important country in the world for water-cure treatment. Moreover, the volcanic deposits enrich the already excellent soil of the country, and thus help to increase the fertility of the whole land, on which, indeed, the greater part of the nation is almost entirely dependent for its subsistence.

In addition to the above, numerous metals and minerals are also found in the country—gold, silver, copper, lead, tin, iron, petroleum and coal. So extensive, indeed, are the deposits of the last-named mineral that almost all the foreign ships that pass Japan use her ports for coaling purposes, and this forms a big source of revenue for the people. The seas, too, that surround Japan offer to the nation an inexhaustible supply of food, for, they are full of a large variety of the choicest edible fish, which, with boiled rice, forms the chief diet of the inhabitants.

In area Japan proper is a little over 142,000 square miles, and, according to the last census, taken at midnight on the 10th October 1920, has a population of 55,961,140. The total population for the whole Empire, including Korea, Formosa, Saghalien Islands, etc. is 77,005,510. Thus, for purposes of comparison, the area of Japan proper may be said to be considerably less than twice that of these Dominions, and its population more than four times as great.

My study of the history of Japan disclosed to

me certain very striking similarities between that country and England. Her position on the map of Asia has many features in common with that of England on the map of Europe. Then again, as the climate of England is warmed by the flow of the Gulf Stream, so is that of Japan modified by the flow of the 'Kuroshiwo' or Black Stream, which rises near the Equator and is produced by the Pacific Trade Winds. As England was threatened by the great Spanish Armada in the days of Queen Elizabeth in the year 1588, so was Japan by the huge Mongol Fleet sent by Kublai Khan towards the end of the 13th Century (1281) with the object of annexing it to his dominions. The Spanish Armada was driven away by a storm, and in the same way the Mongol Fleet was blown away from the shores of Japan with great loss of life. The boats of the enemies of Japan were 'impaled on the rocks, dashed against the cliffs, or tossed on land like corks from the spray'. The English commemorated their deliverance from their enemy by having a coin struck with the words: "God breathed and they were scattered," and the Japanese said that "their gods and their heaven prevailed over the gods and the heaven of the enemy."

Finally, as the partial seclusion of England from the general stream of Continental life tended to weld its heterogeneous elements into one nation, so did that of Japan; and as regards the intellectual development of the race, what Norman France did to civilize Saxon England, Korea did to Japan; for, it was from China, through Korea, that Japan received her first civilisation.

From the point of view of ethnology also, the Japanese nation of today is the result of the intermingling of as many different elements as have produced the English nation. The latter is the product of the intermingling of Celts, Saxons, Angles, Jutes, Danes, and Normans; and in the Japanese nation, as we find it today, have been incorporated the racial types of China, Malay Archipelago, Korea, Tartary, Mongolia and, to some extent, India.

All these common features have tended to produce, in the psychology of the Japanese nation, traits similar to those found in the English people; and in the course of my stay amongst them, I was again and again struck with these psychological similarities. The same insular reserve is to be found amongst the Japanese as amongst the English, and in seamanship they have shown the same hardihood, coolheadedness, and valour, which have made England the greatest naval power of the modern world.

But there are two features in their history, which are not found in that of any other country: the first is that the Emperors of the present family have continued to rule since the legendary era; and the second that, though several attempts were made to conquer Japan, the invaders were in every case defeated and driven away.

Perhaps the most remarkable characteristic of the Japanese race is their intense patriotism and loyalty to their country; and it would be no exaggeration to say that these two sentiments form the rock-foundation on which the entire fabric of modernized Japan has been reared. On questioning boys belonging to different educational

institutions and of different ages, as to what was their greatest ambition in life, I invariably received the answer: 'Sir, we want an opportunity to die for the glory of our country and of our Emperor.' This answer was always given with a genuineness, which seemed to me most impressive.

The Japanese consider themselves as belonging to one family, and their Emperor as its head or patriarch; and what is truly remarkable is that this intimate relation has continued from the first foundation of the Empire down to the present day.

To understand the subsequent developments in the history of Japan, it should be fully realized that they do not regard their Emperor merely as a reigning Sovereign, but believe him to be a living God. So intense indeed is the veneration in which the Emperor is held, that, unlike the nations of Europe, the Japanese have never deemed it right to have the head of their ruler either on their postage stamps or on their coins. The natural wear and tear to which these are subjected, would, in their eyes, be a sacrilege if they were allowed to bear the features of the Emperor. We find that there was, as late as 1868, a law about the public sale and display of the portrait of the Emperor. All such pictures were forbidden, and any one found guilty of allowing them to remain exposed to the public gaze was at once executed. Even today, when the sale of the photographs of the Emperor is encouraged, the idea of letting his face remain unprotected is distasteful to the people. They, invariably, even in their shops,

AN INTRODUCTION TO APPLIED OPTICS. VOL. I

ERRATA

Page 35, line 6. Equation to read: $\overline{\mathcal{L}}_1' = \overline{\mathcal{L}}_1 + \mathcal{K}_1$.

Page 47, line 21. $\overline{\pi}_0^k$ should read $\overline{\pi}_1^k$.

Page 49, line 1. (Second equation) denominator to be $1 - \overline{d} \cdot \overline{\mathcal{L}}_1'$.

Page 49, line 16. $1/\overline{\mathcal{T}}$ should be $1/\overline{\mathcal{T}}'$.

Page 54, line 10. Read $y_1 - \frac{d}{n'} \cdot n' \alpha_1'$.

Page 63, paragraph on "Gaussian Constants," line 3 of paragraph. Replace C by $1/B$.

Page 63, paragraph on "Gaussian Constants," line 4 of paragraph. Read: $h'/h = C$ and $D = -1C$.

Page 94, line 13. $\frac{T}{t}$ should read $\frac{t}{\overline{T}}$.

Page 102, Inscription to Fig. 64 should be as follows:

FIG. 64. ENERGY DISTRIBUTION IN THE SPECTRA
OF VARIOUS ILLUMINANTS

- | | |
|--|-----------------------------|
| A. Blue sky | D. Low sun (Smithsonian) |
| B. High sun (data from Smithsonian Instn.) | E. Gas filled tungsten lamp |
| C. Ives suggested standard (black body at 5000°) | F. Acetylene flame |

Page 114, line 17. $\frac{AP^2}{l'}$ should read $\frac{AP^2}{l}$.

Page 147, line 21. \mathcal{X}_i should read \mathcal{X}_t .

Page 184, equation at foot $+\frac{\lambda}{2}$ should read $-\frac{\lambda}{2}$.

Page 230, line 5. $(n_D - n_A)$ should read $(n_D - n_C)$.

Page 305, line 6. *spherical aberration* should read *astigmatism*.

Page 316, equation (f). Missing letter in denominator is \mathcal{L} .

named Yoshihito, and registered him as such in the village book. When the fact was discovered, he was asked to resign. But so horrified was he at his mistake, that he at once committed suicide.

A recent European writer, Dr. McGovern, has thus described the respect which the whole nation shows to the late Emperor Meiji, during whose rule Japan adopted European civilization and rose to the position of an important world-power:—

“The Emperor whose grave is the most popular and visited by pilgrims is the late Meiji Tenno, whose magnificent mausoleum at Momoyama, near Kyoto, is one of the most impressive sights of the world. Here, under the great white artificial mountain, lie the remains of the venerated ruler. A shrine has been erected before it, and before it day after day hundreds, and on holidays thousands, of pilgrims go and pay their homage—homage, not, as we of the West know it, to a dead hero, but to the invisible and all-powerful shade ever mindful of the petitions offered him, capable and willing of fulfilling them, for it is the belief of the Japanese that at death the soul is not allocated either to heaven or hell, but remains as a ghost haunting either the tomb in which lies his body or the shrine that has been erected to him. * * * *

Therefore is it that the shades of former rulers are supposed to be still watching over the land that they governed and loved; still will their spirits take pleasure in the adulation of the subjects of their successors; and all questions of national import, the making of war or the signing of peace, are solemnly reported to them, and

their blessings asked upon the undertaking."

Though the Japanese are capable of taking a very serious view of life, yet, on the whole, their nature is a gay one. The average Japanese goes through life with a smile on his lips; and the little worries that, in the case of us Indians, play such frightful havoc with our peace of mind, do not disturb him. He looks upon them as part of the day's work.

Nevertheless, numerous are the suicides committed every year by students, whom, the intense labour to which they subject themselves, in their attempt to acquire as rapidly as possible the highest standards of Western knowledge, throws into a gloom of despondency. Thousands are the cases where the Japanese students, in order to be able to pay their college fees, have to work, during some portion of the day or night, as labourers. But so highly is self-respect valued by the entire nation, that begging for favours, specially for monetary help, so common in our country, is almost unknown.

I knew a student in one of the universities at Tokyo, who was compelled, in order to meet the expenses of his education, to live on a field six miles away as its care-taker. He used to cook his own food in the morning at dawn, tramp out to the University, since he could not afford to go in any conveyance, and live practically on one meal a day. When my intercourse with him disclosed to me the extraordinary refinement of his character, and really marvellous critical perceptions, I offered to give him some monetary help. Never will I forget the look of intense pain that came over his face, when, in a most dignified but

polite manner, he told me that, since in his veins flowed the blood of the warriors of Old Japan, it was his duty to face, unaided, and in as manly a manner as possible, all the obstacles that came in his way. It was then that I realized, for the first time, the virility and earnestness that lie hid behind the smiling face and the polite manners of the inhabitants of Japan.

There also come to my mind the heroic suicides of several Japanese widows, during the Russo-Japanese War, so as to make it possible for their only sons to go to fight for their country, since, the only sons of widows were not allowed by the law of the land to enlist themselves as soldiers.

I feel, and feel strongly, that a nation, possessing the tremendous patriotism of the Japanese, can never suffer the moral and political degradation, through which the greater part of the world has passed, of allowing itself to be conquered or subjugated by people of an alien race.

The training given in Old Japan to the Samurai, who, like the Kshatrias of ancient India, monopolized the military profession, has tended to create a type of man surely unique in the 20th century. It, however, still remains to be seen whether the present-day close impact with the commercial forces of the West will tend to weaken the native heroism and chivalry of the race or not. Personally, I feel, that the heroic deeds of their ancestors—and there are thousands of them in the annals of Old Japan—will ever remain a perpetual source of inspiration to the Japanese; and, whatever be the influences with which they come into contact, the sentiments,

that for centuries past have become ingrained in the very soul of the nation, will never be uprooted and destroyed.

The first thing that used to be taught to the Samurai was the total suppression of all displays of emotion. He was taught to face pain, pleasure, and peril without showing the slightest sign of perturbation; and this still forms the chief characteristic of the Japanese soldier.

What deed of bravery can be higher than that evidenced in the Russo-Japanese War before the gates of Port Arthur? The episode is thus described by an Englishman: "When volunteers were asked to undertake the blocking of Port Arthur, over two thousand offered themselves for the dangerous task, and some of the applications were written with the blood of the men who sent them in. Seventy-seven officers and men were selected, and the farewell ceremonies which were held were of a striking and touching nature. On board the battleship "*Asama*," Captain Yashiro took a large silver cup presented to him by His Imperial Highness the Crown Prince, and filling it with water (it being an old Japanese custom to drink water on the occasion of permanent parting between near relatives), thus addressed the volunteers: "In sending you now on the duty of blocking the harbour entrance of Port Arthur, which affords you one chance out of thousands to return alive, I feel as if I were sending my beloved sons. But if I had one hundred sons, I would send them all on such a bold adventure as this, and had I only one son I should wish to do the same with him. In performing your duty, if you happen to lose your left hand, work with your

right; if you lose both hands, work with both feet; if you lose both feet, work with your head, and faithfully carry out the orders of your commander. I send you to the place of death, and I have no doubt that you are quite ready to die. However, I do not mean to advise you to despise your life nor to run needless risks in trying to establish a great name. What I ask you all is to perform your duty regardless of your life. The cup of water I give you now is not meant to give you encouragement but to constitute you as representatives of the bravery of the "*Asama*." A great shame it would be if our men needed Dutch courage to go to the place of death! I look forward to a joyous day when I see you again coming back with success. Submit your life to the will of Heaven and calmly perform your onerous duty." Among the volunteers was Commander Hirose. Before the first attempt on Port Arthur he wrote home: "How can I refuse to die as a patriotic sacrifice for my country? It will be a glorious death to go down with the ship at the entrance of Port Arthur." Before the second attempt, in which he perished, he wrote: "Knowing that the souls of the brave return seven times to this world to serve their country, I sacrifice with confidence this life, and expecting now to achieve final success I will go on board the ship cheerfully."

This heroism is the outcome of the rule which every one, from the highest to the lowest, is taught to obey, that "it is the imperative duty of man in his capacity of a subject, to sacrifice his private interests to the public good. Egoism forbids co-operation, and without co-operation

there cannot be any great achievement."

Samurai men, women, and children were, in Old Japan, taught the use of the sword. It was laid down in their code of honour that a Samurai should never surrender himself in battle to his enemy. Thus, we find, in the history of Japan, thousands of instances of soldiers and their commanders committing *Harakiri* (or suicide) on the field of battle when defeated, rather than allow themselves to become captives. Indeed, to the institution of *Harakiri* legal sanction was accorded before the dawn of the modern era in Japan; and even today the courage to take one's own life ranks very high in the estimate of the nation, and there is no stigma attached to it.

Formerly, criminals of the Samurai class were allowed by the Government, when found guilty, to destroy themselves instead of being handed over to the public executioner; and this concession was deemed a great boon. The time and place used to be officially notified to the condemned, and officials had orders to witness the ceremony. The men committed suicide in a sitting posture by disembowelling themselves, without letting the slightest look of agony appear on their faces, and the women did it by cutting their throats.

It is still a belief in Japan that there are only two ways in which an insult can be wiped out: the first is by killing him who insults, and the second, by killing oneself; for, existence without having washed away an insult is deemed unworthy. Thus, foreigners, who visit Japan, have to be very careful in dealing with the people of the country whatever be the class of society

to which they belong.

An Indian friend of mine, who has settled down in Yokohama as a merchant, described to me very graphically how, on one occasion, he had placed himself quite unwittingly in a horrible dilemma. Being in a hurry, he had thrown down a coin to the cooly who was accompanying him. Great was his horror when he saw the face of the man grow red with anger, and heard him demand in a fierce way why the crest of the Emperor, which was embossed on the coin, had been insulted by being thrown on the ground. Luckily for my friend, any further unpleasantness was stopped by the timely arrival of a Japanese acquaintance, who, taking in the situation at a glance, at once lifted the coin from the pavement, and handed it to the cooly in a respectful manner, and at the same time warned my friend not to make such a mistake again.

So high indeed is the regard paid by the Japanese to the self-respect of other human beings, that it always amused me to see parents addressing their little children in exactly the same polite manner in which they addressed people of their own position in life.

Thus, though self-respect, love for their country, and intense loyalty for their Emperor are engendered by all the means possible, yet, I cannot help feeling that this has resulted in making the Japanese perhaps the most sensitive nation in the world, and this so much so, that the average foreigner finds it most difficult to be on that footing of intimacy with them which is so common both amongst us and amongst the Europeans. This extreme sensitiveness, together

with commercial rivalry, are, I find, to a large extent responsible for the dislike with which the inhabitants of Japan are beginning to be regarded by other nations.

To show how even the poorest classes in Japan regard questions of national honour, it will suffice to quote the personal experience of an English Bishop which has been very kindly communicated to me by a friend. The Bishop had made a journey in Japan on which all his luggage had been lost, though he had taken every precaution to have it duly directed and registered. He was annoyed, when he reached Tokyo, to find that the luggage had been put out somewhere else. The railway officials only assured him that they would send it on by a hand-cart, if he would leave the money for it, as soon as it reached the station. The Bishop replied, "If this had happened in England, the luggage would have been sent on by the Company free of charge." After this, he saw three or four railwaymen consult together, and one of them came forward and said that his luggage would reach him free of charge. The Bishop had not been long in Japan at the time, and did not know that the railways were entirely in the hands of Government, and that the officials were very poorly paid. But he did enquire into the matter, and found, that the railwaymen were so hurt at the idea of England surpassing Japan in anything, that they agreed at once to club together and pay out of their poor salaries the expenses of forwarding the luggage to the Bishop.

As regards the women of Japan, I hold a very high opinion. I look upon them as perhaps

the most perfect product of culture. In artistic perception and sensibility to æsthetic influences, I believe them to be at least a hundred years ahead of the women of France, whom Europe has ever regarded as the most artistic in that part of the world. Never having been subjected to the seclusion of the kind in which our women have lived for centuries, they possess that freedom of thought and movement, which is by no means common in India. They are physically strong without being brutal, extremely modest without being dependent, and entirely unselfish in the despatch of their daily duties. The woman of Japan has proved herself "patient in the hour of suffering; strong in time of affliction; a faithful wife; a loving mother; a good daughter; and capable, as history shows, of heroism rivalling that of the stronger sex." Indeed, the seriousness, with which she regards her duties as a human being, will be fully realised when I state that divorces on account of a wife's unfaithfulness are almost wholly unknown in Japan. A great authority has well summed up the chief characteristics of the whole nation in the sentence: "Frugality, industry and patience characterize all the bread-winners; courage and burning patriotism are attributes of the whole nation."

The code of Samurai honour has impressed itself as deeply on the psychology and the daily behaviour of the women of Japan as on that of its men. Since, one of the chief rules of Japanese politeness is to avoid placing on a stranger the weight of one's own troubles, it frequently happens that a Japanese mother, coming out from the room, where she has, when alone, been giving

way to utmost grief, will quite calmly describe to a stranger the death of her only child. It is owing to their inability to understand such heroic suppression of emotions that foreigners often make the mistake of calling the Japanese a nation of deceivers.

I find, that though today in Japan, as indeed in other parts of the world, the field of battle has been exchanged for the field of commerce, yet, there, unlike other countries, the forces that tended to produce the perfect Samurai continue quite strong, especially when dealing with each other; the only thing that has changed is the aspect of their manifestation. As in the days of old, so today, often do faithful servants try, by means of a dying protest, to turn their masters from following a course injurious to their reputation and fortune.

As in the schools of Old Japan the sons of Samurai were taught military arts and afterwards made to travel in the country, so I find that in the schools of Modern Japan physical education occupies a most important place in the curriculum. Teachers and pupils set out on long tramps, carrying their own provisions with them, and get accustomed to the inclemency of the weather. If a proper test of physical fitness were to be held throughout the world, I am inclined to think that the Japanese, in spite of being an ancient race, would come out very high indeed.

As regards their history, they are today as intensely proud of it as ever before, and, unlike us, pay very great attention to the making and preserving of all their national records.

The other facts that struck me as really remarkable in the history of the Japanese people are that with them, unlike other countries, the perfect Samurai had always to be both a soldier and a scholar ; and religious bigotry was unknown till their first contact with Christian Europe towards the middle of the sixteenth century.

In personal cleanliness there is no nation today that comes up to the Japanese. Not to be clean is considered a great social crime by the rich and the poor alike ; consequently, Japanese houses are the neatest and cleanest dwellings in the world.

CHAPTER II

The Religion of the People

THOUGH the modern Japanese, like the modern Hindu, if asked to state what his definite religious beliefs are, finds himself unable to do so, yet, it is necessary for me to attempt an exposition of the present-day religious life of the nation, for without it, one cannot understand some of the most important episodes and developments in the history of the country.

The primitive religion of the land is known by the name of Shinto, which, when literally translated into English, means, "The Way of the Gods." It is a state of belief that has no set of dogmas, no sacred book, and no moral code, and can best be described as a combination of ancestor-worship and nature-worship. It is the outcome of that closely knitted family life of the Japanese which has been such a marked characteristic of the race from time immemorial.

Briefly stated, the followers of Shinto believe that intimate relations exist between the visible and the invisible worlds, and that consequently the living can give by their acts both pleasure and pain to the spirits of the dead. It is for this reason that in the words of Professor Chamberlain: "The most materialistic Japanese would

shrink with horror from the neglect of his father's grave, and of the rites prescribed by usage for the anniversaries of a father's or other near kinsman's death. Though unmindful of any future for himself, he nevertheless, by a happy inconsistency, acts as if the dead needed his care."

Roughly speaking, down to about the middle of the 6th century A. D., the Japanese had not even conceived of religion as a separate institution; and, as will be seen later on, even during the patriotic fervour through which the entire nation passed, towards the middle of the 19th century, in its desire to bring about the downfall of the Shoguns or the hereditary ministers, who had become the *de facto* rulers of the country, the only two principles, preached as necessary for the revival of the ancient faith in opposition to the Buddhism patronized by the Shoguns, were that a man should follow his natural impulses and that he must obey the Mikado.

It was early in the Christian era that Confucianism had been introduced into Japan, together with the other appurtenances of Chinese civilization, but it had lain dormant during the Middle Ages, when the whole country acknowledged the practically undisputed sway of Buddhism. It was Iyeyasu, the great warrior and founder of the Tokugawa Shogunate, who, in the early part of the seventeenth century, caused the Confucian Classics to be printed in Japan for the first time, and thus gave it a fresh impetus. From then onward, till the process of the modernization of Japan commenced, which is, roughly speaking, a period of 250 years, the mental outlook of the entire nation continued to be greatly influenced

by Confucian ideas.

In his system of philosophy, for it is nothing more than that, unlike Buddhism, Confucius has not favoured any metaphysical flights of devotional ecstasies. He has confined his attention to the everyday details of morals and government, and has made the complete obedience to parents and political rulers the basis of his main doctrine.

In the middle of the 6th century A. D. Buddhism found its way into Japan, and soon its ceremonies, metaphysics, and moral code, overshadowed the indefinite beliefs of the ancient Shinto. Moreover, the Buddhist priests, in order to popularise it, diplomatically allowed the presence of the native Shinto gods in their temples, by pretending that they were in reality the re-incarnations of ancient Buddhas.

Teaching as it did that Buddhistic grace is to be obtained through knowledge and enlightenment; that the means of salvation lie in self-perfectionment; that not eternal life should be the aim but absorption into Nirvana; that existence itself should be deemed an evil of which the two roots are ignorance and passion, Buddhism soon captivated the religious sentiments of the Japanese, and drew them within its fold in which, to a large extent, they still continue.

The Buddhist priests were the first educationists of Japan, and, being the most learned men of the day, influenced both politics and every other sphere of national activity. But as neither Shintoism, Confucianism, nor Buddhism believed in a Supreme God, in our sense of the word, the average Japanese of today still laughs when the name of God is piously mentioned

before him by the foreigner visiting his land.

Christianity first entered Japan towards the middle of the 16th century, but as the immediate results of the introduction of that religion were more political than spiritual, I shall deal with them in another place. Here it will be enough to say that, due to what has been stated above, the religious thought of the Japan of today is the outcome of the Shinto cult, Confucian philosophy, Buddhist metaphysics, and Christian morals.

Since, of the above religions, Shinto is the most ancient and the only one that may be said to be the product of the indigenous mind, and since it still continues, in different ways, to form the Japanese outlook on life and to influence the masses at large, it will not be without interest if something more is said about it.

The two oldest works, upon which all histories of ancient Japan are based, are the Kojiki (Records of Ancient Events), compiled in 711-712 A.D., and the Nihon Shoki (Chronicles of Japan), compiled in 720 A. D.; and I can do no better than quote from the former a description of the cosmogony, for, therein are found, for the first time in writing, the germs of the religion that continued undiluted in the country till the coming of the foreign faiths. Creation is thus described: "In the beginning of heaven and earth there came into existence, in the midst of high heaven, a kami whose name was Ame-no-Minakanushi-no-Kami. Next arose two kami, Taka-Mimusubi-no-Kami and Kami-Mimusubi-no-Kami. These three kami were self-begotten, single and invisible. The world was young, like a drop of oil

floating on the surface of the water. And things thereon sprouted upward like the shoots of the ashi (reed), from the midst of which emanated another kami, Umashi-Ashikabi-Hikoji-no-Kami. Next came Ame-no-Tokotachi-no-Kami or Kuni-no-Tokotachi-no-Kami. These kami were also self-begotten, single and invisible." Now the literal meaning of the word "Kami" is 'anything high or above oneself,' such, for example, as 'a deity,' 'an emperor,' or 'a feudal chief.'

The Kojiki goes on to describe that from the Ame-no-Minakanushi descended the Emperors and the Imperial family, and from the two Mimusubi the noble families. The kami of heaven (chieftains of pure blood) and the kami of earth (chieftains of mixed blood) too were descended from them. Thus, in the words of Professor Kume: "From the beginning of the heaven and the earth Japan was a large family, with the Emperor as the family head. No hedge was set up between ruler and ruled, and no castes or family names existed, for all people were alike the sons of kami under the Imperial patriarchy."

It is an extraordinary feature of the Shinto belief that in it, unlike other religions, no prayers are ever offered in the hope of receiving benefits from the deities. All that early Shinto required of one was to obey nature and to enjoy sweetness.

As regards ceremonies, they consist of purifications either by means of wind or of water. Death and blood are considered as defiling, and as the kami are all-seeing, it is laid down that a man should be cleansed body and soul, to the very bottom of his heart. The old Shinto hymn:—

Pure be heaven.

Pure be earth.

Pure be within, without,

And the six roots;

expresses this intense desire for universal purification. The 'six roots' signify the five sense organs and the heart, which is the organ of feeling. This desire for general cleanliness still persists amongst the Japanese, and it is undoubtedly due to it that they have become the cleanest nation in the modern world.

The followers of Shinto, even in the primitive days, were taught that to call to their kami to help them in case of danger was not befitting a true Japanese. All dangers and troubles were to be endured without seeking the help of either those on earth or of those in heaven. The Professor quoted above, when dealing with the influence of Shintoism in modern Japan, says:—"To this day devotees of Shinto pray only for the Emperor's welfare, not for their own, and the Emperor offers his daily prayer for the welfare of his subjects. He is regarded as a living kami, loved and revered by the nation above all things on earth, and himself loving and protecting the nation entrusted to his care. This mutual understanding obtains between every individual Japanese and the Emperor. The Sovereign studies our needs and feels our sorrows. What more have we, then, to ask from the kami directly? * * * * * Shintoism is Mikadoism; 'the kami's will is the Emperor's will' is a maxim inscribed on the heart of every Japanese."

The intermingling of Shinto beliefs with the

precepts of Confucianism and Buddhism has brought about the curious spiritual confusion in which modern Japan continues. Shinto rules are observed when public ceremonies have to be performed, the religious beliefs are Buddhistic, while the ethical life of the nation is entirely Confucian. Thus it is that the Japanese today continue to honour the ancient kami as well as Buddha, and care not which is which. It was the attitude of perfect truthfulness towards the kami and the Emperor, from which developed that great code of honour of the heroic Samurai, to which I have already referred.

It is the belief of the ordinary man in Japan that it was the god Izanagi and his wife Izanami, who created the islands of Japan, and that it was their daughter, Amaterasu, who caused her grandson to come down from heaven and spoke to him in these words: "Go to Japan where the meadows are green and fertile. Broad Japan shall be ruled by our descendants to all eternity, and our posterity shall endure for ever like heaven and earth." This belief in the divine birth of the land of Japan and its Emperor is still encouraged officially as well as socially.

On my questioning a highly talented Japanese gentleman, as to whether it was right that such legendary myths should continue to be taught to the youth of a nation that was not only producing great scientists but was also itself convinced of the necessity of scientific investigation and analysis, I received the simple answer, "These beliefs are no more absurd than the belief, so assiduously taught in schools in Europe, that Christ was the son of God."

I have come across the religious confession of a well-known Japanese professor, and I quote it here as it seems to me to be most illuminating: "Is mankind the happier with religions, or without them? In what religion, then, do I believe? I cannot answer that question directly. I turn to the Shinto priest in case of public festivals, while the Buddhist priest is my ministrant for funeral services. I regulate my conduct according to Confucian maxims and Christian morals. I care little for external forms, and doubt whether there are any essential differences, in the kami's eyes, between any of the religions of the civilized world."

To explain still further how the Japanese regard religion, and to show how they make light of supernatural dogma, I give below an extract from the writings of the late Mr. Fukuzawa, who did more than any other man to modernize the entire educational system of his country, and whose memory is greatly honoured as the founder of the famous Keio University: "It goes without saying that the maintenance of peace and security in society requires a religion. For this purpose any religion will do. I lack a religious nature, and have never believed in any religion. I am thus open to the charge that I am advising others to be religious, when I am not so. Yet my conscience does not permit me to clothe myself with religion, when I have it not at heart.

* * * * * Of religions, there are several kinds,—Buddhism, Christianity, and what not. Yet, from my standpoint, there is no more difference between these than between green tea and black tea. It makes little difference whether

you drink one or the other. The point is to let those who have never drunk tea partake of it and know its taste. Just so with religion. Religionists are like tea-merchants. They are busy selling their own kind of religion. As for the method of procedure in this matter, it is not good policy for one to disparage the stock of others in order to praise his own. What he ought to do, is to see that his stock is well-selected and his prices cheap."

Once, the late Prince Ito, who has been rightly called the "Father of Modern Japan," and whose name, as one of the great statesmen of the 19th century, is well-known throughout the world, when describing the modern progress of Japan, spoke of religion in the following words: "Look at those Oriental countries which are still in a state of religious bondage. Do we not observe in those countries that religious prejudice still constitutes a fatal barrier to the introduction of an intelligent system of administration? Do those among us who would have religion introduced into the field of education desire to follow in the footsteps of the backward countries of the East? In the view of the ruling classes, religion is a secondary affair. The important thing is to conserve the national morality, which inculcates love of country, loyalty to the Sovereign, filial piety, family harmony, respect for parents, goodwill amongst sons and daughters, the worship of ancestors, etc. These are civic and family observances, not religious. This moral system limits its aims to this world, and its practice contemplates no celestial reward."

This attitude towards religion still continues, and it is for this reason, that what we call Religious Instruction finds absolutely no place in the educational system of Japan.

CHAPTER III

Origin of Shoguns—Discovery of Japan by the Portuguese—Arrival of Saint Francis Xavier

WITHOUT going into details of the chronology of the early and mythical history of Japan, it will suffice for our purpose to know, that with the introduction of Buddhism, towards the middle of the 6th century A.D., the Emperors were gradually made to adopt a policy of priestly seclusion from worldly affairs. The secular power soon passed into the hands of different powerful families, whose chief man was, later on, given by the Emperor the title of 'Shogun' or *generalissimo*, and also invested with full authority to manage the temporal affairs of the realm on his behalf.

It is no exaggeration to say that up to 1868 the political history of the country is in reality the history of the rise and fall of such important families as the Fujiwara, who ruled in the name of the Emperor for four centuries, the Taira and Minamoto, who rose to importance in the Middle Ages, the Ashikaga, who preceded the Tokugawa family, which was the last important family to manage the affairs of Japan before the whole system of government by the Shoguns had to be

abolished in face of threats of Western aggression.

It should, however, be fully realized that though in reality the Emperor had been thrust into the background, matters were so managed that, in the eyes of the world at large, he was still made to appear as the direct descendant of the gods of the land and as the fountain-head of all wisdom and power. Therefore it was that the Shoguns always wielded their power in his name, and did their utmost never to let a situation arise that would place them, in the eyes of the people, in direct opposition to the Emperor, from whose hands, indeed, they ever took the greatest care to receive the insignia of their important office.

It was, however, not till the year 1185, when Yoritomo, the chief of the Minamoto family, rose to power, that the Shogunate was properly consolidated as an institution, and it is for this reason that he figures in the history of Japan as the first Shogun in the feudal sense of the word.

From Yoritomo's rise to full power in 1190, the Shogunate became firmly established in the land, and continued almost unbroken till the year 1868, when circumstances finally forced Japan to modernize herself.

The native writers never seem to tire of showing to the world that though the Shoguns were the *de facto* rulers of the country, yet, the Imperial dignity was ever regarded by them with as much honour and respect as if the Emperor's power had been really great.

Thus, when dealing with this subject, the late Marquis Okuma, who was undoubtedly one of the greatest political figures in modernized Japan

and who died, unfortunately for me, a few months before my arrival in the country, says:—"One other fact peculiar to Japan is that she has never experienced a revolution. By a revolution I mean either a radical change in the form of the government or a violent downfall of the reigning dynasty, either forced from without or breaking out from within. Her history presents not even the germ of a revolution. There have, of course, occurred, during her long career, as in many other countries, treacheries, regicides, and civil strifes, as well as vicissitudes of fortune among the ruling families. Even the Fujiwara family, although it practically monopolized administrative power under successive emperors, and sometimes went so far as to raise young princes to the Throne and control the premiership under them, instituting for its own benefit the office of regent, never aspired to the Imperial dignity, as many a powerful magnate in China has done under like conditions, but maintained an attitude of obedience to its sovereign master and was content to remain a family of premiers and regents. After the control of the military affairs of the empire passed, at the end of the 12th century, into the hands of the Shogun, or feudal suzerain, who wielded great power, the Imperial capital was several times ravaged and devastated by the warring soldiers of feudal Japan, but even in those troublous times the Shogun rarely exceeded his rights, which were confined to the military administration of the State. Upon the decline of the Ashikaga Shogunate (in the 16th century) a long civil strife ensued, yet it is remarkable that even at its height, when the

poverty of the Court at Kyoto was so extreme that the Emperor found himself destitute even of the necessities of life, no one conceived the thought of wiping out the frail remnant of Imperial authority."

Having now explained the origin of the Shogunate, I shall, later on, deal, in greater detail, with the history of Japan under the sway of the last Shogunate—that of the Tokugawa—in whose hands lay all power from the year 1603 to 1868, and by whom it was restored to the father of the present Emperor of Japan, when the final decision was reached to adopt a system of government analogous to that of the advanced countries of Europe. But before I do so, it is necessary to say a few words about the three men who loom large in the history of Japan at the time of its first contact with European civilization.

From the gloom of the turmoil and chaos of the civil wars into which Japan was plunged in the 15th and 16th centuries, emerge three figures who have left an indelible impression on the history of their country, and who have, by the brilliancy of their talents and exploits, captured the imagination of all its historians. These are Oda Nobunaga, Hideyoshi, and Tokugawa Iyeyasu. Each of these three men rose to a position of great eminence, and each of them tried to solve, in his own way, the new problems that arose in the country from the advent of Europeans as missionaries of Christianity.

Nobunaga was a member of the Taira family, and the owner of a small fief; while Hideyoshi, though the son of a humble peasant, was, nevertheless, a most courageous warrior, and, as such,

had got himself enrolled in the ranks of Nobunaga's retainers in the humble position of his sandal-bearer. But as those were days when no post or position of importance was beyond the reach of men, however humble their origin, provided they knew how to wield the sword in an efficacious manner, Hideyoshi gradually became the most powerful man in the country.

Succeeding to his small fief in 1542, Nobunaga soon added six whole provinces to it, and became so strong that he was requested both by the Emperor and the last of the Ashikaga Shoguns to put an end to the civil wars then raging, and to pacify the whole country. Though successful in restoring peace in the Imperial capital and its surrounding districts, Nobunaga was unfortunately debarred from bringing tranquility to the whole land, owing to his being treacherously assassinated in 1582.

After Nobunaga's death the two most important men in the Empire were Hideyoshi and Iyeyasu, but they, failing to overcome each other, thought it better to enter into a peaceful alliance and marriage relationships rather than weaken themselves by the prolongation of futile struggles.

Hideyoshi, who has been called the Napoleon of Japan, carried into effect what Nobunaga had set out to do, and by 1590 was enabled to bring the whole country under his rule, having been formerly invested by the Mikado with the post of Regent. He, too, died in 1598, and Iyeyasu, the last of the famous trio, after having defeated the partisans of Hideyoshi's son, who had risen in arms against him, succeeded, in 1603, in getting

himself appointed as Shogun, which coveted post continued in his family till its abolition in 1868.

It should be mentioned here that, after the fall of the Ashikaga Shogunate, Japan remained without a Shogun for thirty years, for that post could neither be held by Nobunaga, owing to his untimely end, nor by Hideyoshi, who was not of noble birth. Thus it was decreed that Iyeyasu, belonging as he did to the noble Minamoto family, should be the founder of the last Shogunate, which to us is certainly the most interesting in the history of Japan.

With the discovery, in 1498, of the route to India, by Vasco de Gama, the aggression of Western nations in the East begins. The more the Portuguese saw of the possibilities of making themselves rich in the Orient, the keener did their desire become to spread their commercial net further. But, though the first in the field, the Portuguese soon found other competitors who, possessing a more virile nature and a better sense of organization, succeeded, in the years that followed, not only in destroying the commerce of Portugal, but in ousting her so completely from the position of mercantile greatness to which she had risen in the 15th and 16th centuries, that today she ranks only as an insignificant Power in the Comity of Nations.

I am, however, here concerned with Portugal in her rôle of the first European nation to enter the arena of Japanese commerce and to come into contact with her inhabitants; and in the course of my narrative, I shall endeavour to show that it was the intense bigotry of her Christian missionaries that brought about her

downfall in the Far East, in the same way in which, by turning out the Mahomedans and by committing other acts of religious fanaticism, the intolerance of the Christians of Spain brought about the downfall of the national prosperity of their country— a downfall from which it has not yet recovered.

It was either in the year 1542 or 1543 that a Portuguese, named Mendez Pinto, whose destination was the port of Macao in China, was blown out of his course by a storm and obliged to land on one of the Japanese islands ; and to this accident is due the first discovery of Japan by the Europeans.

The articles that seem to have interested the Japanese most, even in those early days, were the guns that Pinto and his two companions were found to be carrying. The lord of the island, where they had landed, at once ordered his armourers to copy them, and it is said that, within a few years, more than thirty thousand such clumsy firearms were made for the whole province, and it was not long before each and every village in Japan possessed one of them.

When the news of this accidental discovery of the route to Japan reached the other Portuguese settlements in the East, such as Macao and Goa, great excitement prevailed, which manifested itself in a fevered activity to monopolize the commerce of the new country. But it was not the commercial classes alone that thus busied themselves. The Jesuit missionaries, too, thought that they were offered by the discovery a new field for the propagation of their faith—a faith for which their zeal had made them adopt

the inquisition and the stake in their own native land. They now began to entertain hopes of not only saving the souls of the ignorant heathens of Japan, but also of earning for their own souls admission to the Christian paradise. Thus it was that the first Christians to enter Japan were those who belonged to the fearless and militant order of the Jesuits.

In Japan, as I have already said, religious bigotry, in the sense in which it has shown itself in lands acknowledging a formal religion, was completely unknown; and I have often thought to myself how great must have been the surprise of the Japanese, when they received through the Christian missionaries their first experience of religious intolerance, and when they saw these foreigners marring the religious peace of the whole country in their attempt to supplant the ancient beliefs of the land.

Indeed, religious toleration still forms an important characteristic of the Japanese, and so personal a matter do they deem religion to be, that no obstacles are ever placed in the way of a Japanese that are due to his religious beliefs.

When discussing this point with a Japanese friend of mine, the way in which he replied to my question was this: "So long as a man does not do anything against the basic interests of our country, to us it is a matter of indifference what his religious belief happens to be. Some men like white socks, some like black coats, and whatever they wear is the expression of only their personal predilections. They still continue true Japanese. It is the same with religions. Some believe in the old Shinto of our

country, some in Buddhism, and there are some who have professed the Christian faith. What we are concerned with is whether they still continue true sons of Japan or not. We have had Ministers and Generals who have been Christians, as well as other high Naval officers, but we ever found them as keen in the discharge of their national duties as were the heroes of Old Japan."

That great writer on Japan, Lafcadio Hearn, who understood and loved the country to the extent of himself becoming a naturalized Japanese, has, in a letter to a friend, dated the 27th August 1891, thus expressed his ideas about Christianity—ideas with which I found the majority of Japanese in total agreement:—

"Christianity while professing to be a religion of love, has always seemed to me in history and practice a religion of hate, with its jealous and revengeful deity, its long record of religious wars and inquisitions, and its mutual reproaches between sects of being under the curse of eternal perdition. No such feeling of religious hate seems to me possible to exist in Japan. As the Romans persecuted only religions which proved hostile to their government, so Japan seems to have never hated any faith which did not war upon national integrity and morals."

It will be seen that the horrors that I shall soon have to relate were, to a large extent, brought on their own heads by the Christian missionaries themselves; and, to show that this is not only my conclusion, I quote the words of the Rev. Mr. Griffis, who has written much on the country, and whose views are deserving of the highest respect: "While the friars of the

different orders were rigorously excommunicating each other, thinking heathens were not favourably impressed with the new religion. Christianity received her sorest wound in the house of her friends."

When the news of the discovery of Japan by the Portuguese spread further West, that romantic figure amongst the Jesuits of the day, St. Francis Xavier, whose experience of India had made him say that all Indian nations were barbarous, vicious and without inclination to virtue, bestirred himself, and, facing unheard of hardships and difficulties, landed on the soil of Japan, on the 15th of August 1549, as the first missionary of Christianity.

The essentially peaceful nature of Buddhistic beliefs, and the religious toleration they beget in their priests, proved fortunate in the extreme for the personal safety of the Saint and of those accompanying him. The feudal lords, whose fiefs he entered, gave him permission to preach his new doctrines to the inhabitants; and the priests of Japan sat, only too readily, at his feet, and listened, in as courteous a manner as possible, to the new faith that he expounded to them.

It was only when they discovered that St. Xavier had none of the open-mindedness, humility, and toleration, so dear to the spiritual intellect of Japan, that the priests were ruffled, and showed the first signs of any suspicion and discourtesy towards the missionaries.

Brought up as St. Xavier had been, in the midst of the religious bigotry of the 16th century Europe, he displayed that intense and aggressive

intolerance which, however sincerely believed by him to be beneficial for the heathens of Japan, nevertheless, showed up as something very fierce, and therefore undesirable, against the background of Japanese politeness and social courtesy. The more the Saint damned the heathens of Japan in his apostolic zeal, the more did they wonder at the brutal nature of the foreign faith; and the events that unfortunately occurred shortly after, tended to confirm the very unfavourable impression made on the Japanese by the Christianity of the Jesuits. But in spite of this, St. Xavier is said to have succeeded in gaining about 760 converts, including several feudal lords, during the twenty-seven months that he spent in the country.

To my mind there is absolutely no doubt that it was the expectation of the material advantages to be gained by establishing a closer contact with the Portuguese and by placating them, that made these feudal chieftains embrace Christianity. They saw that the Portuguese traders in the East were giving every help to the missionaries of their faith, and since trade with them meant the opening of new sources of wealth and power, the feudal lords who professed Christianity did so, I am afraid, not in the hope of entering the paradise of the Christians, but in the less praiseworthy attempt to attract the rich foreign merchantships to their own ports. The interesting event that occurred in the island of Amakusa, and which is taken from the records of the Portuguese missionaries themselves, confirms me in my opinion. The lord of this island declared himself a Christian, and not being satisfied with his own conversion to the new faith, ordered

each and every subject of his to do the same. But when, in spite of all this, he discovered that the wealth-bringing galleons of the Portuguese did not come to the ports of his fief, he again reverted to his old heathen faith, and made his obedient vassals re-adopt Buddhism; and at the same time also ordered the expulsion of the missionaries from his domain.

But these were only petty incidents in the rapid, and more or less, triumphant march of Christianity in the early days of its propagation in Japan. The missionaries, writing in the year 1582 to the head of their order in Rome, that is to say, 83 years after the landing of St. Xavier, were able to declare that they had succeeded in converting no less than 150,000 inhabitants to Christianity.

But the method that the missionaries adopted to gain converts to their faith, though successful in the beginning, turned out, later on, to be the main cause of their complete ruin. They followed the Machiavellian policy of making the Portuguese merchants go to the ports of only those chiefs who declared themselves in favour of Christianity, and thus took full advantage of that weakness for wealth which in those days characterised some of the poverty-stricken petty chiefs of Japan, to whom wealth meant success in the civil wars then so common in the land. Some of these unfortunate dupes, such as Lord Otomo of Bungo, professed Christianity with such furore, that in the words of a Christian writer, "he went to the chase of the bonzes (Buddhist priests) as to that of wild beasts, and made it his singular pleasure to exterminate

them from his states."

The Jesuits also utilized the factional politics then disturbing the country, and one of them has graphically described how in 1573, after the victory of a pro-Christian feudal chief over his enemy, the Jesuits went round causing the churches of the Gentiles, with their idols, to be thrown to the ground, while three Japanese Christians went preaching the law of God everywhere. The pro-Christian chief concerned in this episode was Sumitada, who, thanks to the trade that his conversion brought to him, soon became the richest feudatory in the important island of Kiushiu.

These experiences of religious persecution were quite new in the annals of Japan, and they compelled the conservative elements in the nation to unite together and face the danger that they felt had so surreptitiously entered their country.

But by this time Oda Nobunaga, who has already been mentioned, had begun to make his power felt, and, with his advent on the scene and that of his successors, the Christian propaganda in Japan enters upon a new phase, which has to be described in greater detail.

Another thing that the Jesuits did about this time was to induce those feudatories, who were under their influence, to unite together and send a small embassy to Europe. The members of this embassy were made to visit such centres of Roman Catholicism as Lisbon, Madrid, and Rome, and were received with great pomp and honour wherever they went. The idea under-lying this move was to let a

number of Japanese see with their own eyes the material prosperity and the martial greatness of some of those nations that professed the religion which the Jesuits were preaching, for, they hoped to utilize the respect thus created for the furtherance of their aims in Japan.

Unfortunately, I failed in my attempts to see the reports made by these first Japanese visitors of Europe, and my disappointment is great, for I feel certain that in those reports must lie hid vivid glimpses of a social life that now no longer exists in Europe. They would have also disclosed to me the intrigues in which the European nations indulged under the garb of Christianity, as well as the effect produced on the minds of the Japanese by the gorgeous and semi-barbaric pageantry of 16th century Europe.

CHAPTER IV

The Attitude of Oda Nobunaga and Hideyoshi towards the Christian Missionaries

THE arrival of the Jesuits in Japan, and their early activities, synchronize, almost exactly, with the gradual rise to power of Nobunaga. It was fortunate for them that, owing to political reasons, Nobunaga had conceived a great dislike for the Buddhist priests, who, taking advantage of the civil wars then being fought, had converted many of their bigger monasteries into regular armed camps, and had even given military help to his enemies. Nobunaga, as has already been stated, had set out with the desire of subjugating all the rebellious barons, and of creating a centralized authority, in the hope of giving to Japan the internal peace she so urgently needed; and with such aims before him, it is clear he could not allow the continuance of such centres of defiance as had been established by the Buddhist monks.

He, therefore, seems to have adopted the plan, generally so effective, of playing off one set of priests against another; and it was due to this that, hoping to find in the Jesuits a means for the extinction of the dangerous influence of the Buddhist priests, he welcomed them with a cordiality, which, I am sure, they themselves

must have been the last to expect. So great, indeed, was the impression that Nobunaga's kindness produced on the Jesuits, that they said of him: "This man seems to have been chosen by God to open and prepare the way for our faith."

But it soon became clear that to Nobunaga Christianity meant nothing more than a political instrument for the carrying out of his aims, for, when, in 1579, he found that one of the chiefs, who had declared himself a Christian, was not amenable to his orders, he assembled the Jesuits then living in the town of Kyoto, and informed them, in unmistakable terms, that he would crush out their religion and expel them if they failed to make the rebellious chief more obedient.

But the marvellous spread of Christianity in those days did not depend solely on the favour shown to it by such men of influence and power as Nobunaga. It should also be accounted for by the fact that to the average Japanese, who is not essentially a religious man, the outward appearance of the new faith could not have offered that striking contrast to his own Buddhist religion, which, for instance, Roman Catholicism offers to Islam. The bell of the Christians, the robes of their priests, the burning of incense, the worship of idols, and all the other pageantry that in Roman Catholicism make such an overwhelming appeal to the senses, were of very much the same kind as those to which they were accustomed in Buddhistic ceremonies. It is certain that the majority of the Japanese, who listened to the preaching of the Jesuit Fathers, never for a moment realized that a new element, in many ways in dire opposition to their previous beliefs,

was being introduced into their country.

Moreover, the earnest zeal, the heroic fortitude, and the perseverance displayed then and subsequently by the Jesuits, must also have made a profound appeal to the ever courage-loving Japanese, and this all the more so when contrasted with the selfishness and the luxury that had then crept into the ranks of their own Buddhist priesthood.

Thus it was, that when, in 1582, the great Nobunaga was succeeded by the still greater Hideyoshi, the latter, too, continued to show, at least during the first few years of his sway, the same amiability and accessibility to the Christians. It was only when the political activities of the missionaries roused suspicions in his mind that Hideyoshi showed the first signs of that uneasiness at their presence in Japan, which was soon to develop into a persecution unparalleled in the history of that country—a persecution that must have recalled to the minds of the victims the sufferings of the early Christians at the hands of the pagan Romans.

[¶] In the beginning, Hideyoshi not only granted the Jesuits a piece of land for their church and residence, but also allowed a large number of Christian converts to occupy positions of the highest importance in the State. Writing in the year 1584, in the full consciousness of this happy and unexpected turn that their affairs had taken, the Jesuits say: “He (Hideyoshi) is entrusting to Christians his treasures, his secrets and fortresses of most importance, and shows himself well-pleased that the sons of the great lords about him should adopt our customs and our law.”

A few years later, in his desire to be cordial to the Jesuits, Hideyoshi went even to the extent of giving them permission to preach their religion throughout the land, and of granting to them the still greater boon of exemption from all taxes.

But in the year 1587, when Hideyoshi had succeeded in the complete subjugation of the island of Kiushiu, which, being the earliest centre of the Jesuits in Japan, had become a veritable beehive of their converts, all these favours gave place to that severity which soon crushed out Christianity almost completely from the land.

The reason for this sudden change in Hideyoshi's attitude towards Christianity is given in a letter by a Jesuit named Froez. Writing in 1597, he informs us that one of Hideyoshi's officials had noticed that the missionaries were devoting most of their efforts to the conversion of men of noble birth, and he was thus led to believe that their pretext of saving souls was merely a device for the conquest of Japan. Froez goes on to tell us that though this man had done his best to arouse Hideyoshi's suspicions, he had at first only laughed at it, but that when, in the course of his campaigns, Hideyoshi went to the island of Kiushiu, and saw with his own eyes how many of the lords with their vassals had become Christians, and how they were bound to each other in great concord, and were exceedingly devoted to the Fathers, he began to recall what he had been told against the Jesuits, and to think that the propagation of their faith would be prejudicial to the safety of the Empire.

That Hideyoshi should have thought so is no wonder; for, in the island of Kiushiu, which was the first seat of Christianity in Japan, not only had the temples and images of the Japanese been destroyed on a large scale, but even the feudal chiefs had constantly compelled their retainers to embrace Christianity, and the people at large had begun to look upon the Jesuits as divine beings.

These sights must have made a man like Hideyoshi recollect how, in the days of his predecessor, the Buddhist priests had all but succeeded in creating a kingdom within a kingdom, and must have consequently made him realize that, if his own supremacy in the land was to be maintained unchallenged, stern measures should at once be taken against the Jesuits, whose influence in the country had resulted in so much harm.

It was with this object in his mind that Hideyoshi sent the following questions to the leader of the missionaries:—

“Why and by what authority he and his fellow-propagandists had constrained Japanese subjects to become Christians?

Why they had induced their disciples and their sectaries to overthrow temples?

Why they had persecuted the Buddhist priests?

Why they and other Portuguese ate animals useful to men, such as oxen and cows?

Why they allowed merchants of their nation to buy Japanese to make slaves of them in the Indies?”

In answer to the above questions, the Jesuits informed Hideyoshi that they had never themselves

either incited to violence or persecuted the Buddhist priests; that as to the eating of beef, they would give it up in future, if so ordered. As regards the charge of buying Japanese, they confessed that they as a body were not strong enough to prevent the perpetration of such outrages by their countrymen.

When these answers reached Hideyoshi, he read them, and then ordered the Jesuits to leave the country. On the very next day (25th July, 1587) he issued the following edict:—

“ Having learned from our faithful councillors that foreign priests have come into our estates, where they preach a law contrary to that of Japan, and that they even had the audacity to destroy temples dedicated to our Kami and Hotoke; although the outrage merits the most extreme punishment, wishing nevertheless to show them mercy, we order them under pain of death to quit Japan within twenty days. During that space no harm or hurt will be done to them. But at the expiration of that term, we order that if any of them be found in our states, they should be seized and punished as the greatest criminals. As for the Portuguese merchants, we permit them to enter our ports, there to continue their accustomed trade, and to remain in our states provided our affairs need this. But we forbid them to bring any foreign priests into the country, under the penalty of the confiscation of their ships and goods.”

The wording of the above edict makes it clear that Hideyoshi, while anxious to banish the Christian priests from Japan, was, nevertheless, quite prepared to let the existing commercial relations with the Portuguese merchants continue. If the priests had only obeyed the edict in the spirit of a law-abiding people, both they and Japan would have been spared the horrors that swept over the land, as the result of their ill-judged disobedience. What they, however, did was simply to make up their minds not to quit the land. Thus, though a few sailed away to China to carry on their work of spreading Christianity there, the majority re-entered the fiefs of those barons who had turned Christian, and recommenced their work as if no orders to the contrary had ever been passed.

But Hideyoshi was a great statesman; and, in spite of this defiance of his authority, he did not think it advisable, just then, in the material interests of his country, to do more than demolish the Christian places of worship.

A short time after, he even agreed to receive a Portuguese envoy, who had been sent with the express purpose of announcing to him the fact that if the Christian priests were not to be allowed to remain in Japan, the Portuguese merchants too must cease to visit the ports of his country. On being told this, Hideyoshi preferred to agree to the presence in Japan of a limited number of Jesuits, rather than let the lucrative trade with Portugal be stopped.

The records show that there were in Japan, in 1595, that is to say eight years after Hideyoshi's edict of banishment, three hundred thousand

Christians, of whom, no less than seventeen were feudal chiefs. If the Jesuits had even now changed their policy of interference in the factional quarrels of the country, much harm would not have been done; but, unfortunately, their zeal for the conversion of heathens and their intolerance blinded them, and they took to heart no lesson from what had already happened.

To understand fully why these missionaries displayed so much reckless obstinacy, it is necessary to remember that, with the founding of the Society of Jesus by Ignatius Loyola in 1540, the Christian world had again taken upon its shoulders the heroic task of converting the pagans; and the martial spirit, that in the 12th century had made the flower of the youth of Christendom adopt the Crusader's attire and march into the deserts of Palestine, to crush the Mussulmans and rescue the Holy Sepulchre, was again revived in these Jesuits with, however, this difference, that whereas the Crusaders had relied for success entirely on the strength of their arms and the thickness of their armour, the Jesuits hoped to achieve it solely through the strength of their character and the iron discipline to which they subjected themselves. They showed, by their actions, that no danger was too great for them, and no punishment too severe. To those, whose hearts were aflame with the sacred desire of gaining converts to Christianity, it was such heathen lands as India, China, and Japan that offered the best hopes of attaining glory.

But bigotry, whatever be the form it takes, whether it be religious or political, always

inevitably brings about its own downfall and ruination. The early successes of the Jesuits in Japan made the Christian priests belonging to such other orders as the Franciscan and the Dominican jealous. When the members of these orders heard of the promulgation of Hideyoshi's edict of banishment, they felt that to them also had been offered the opportunity of undergoing sufferings, and of showing, thereby, that their zeal for the propagation of the Christian faith was not less than that of the Jesuits.

Thus with a madness that we of the 20th century find difficult to comprehend, the Spanish monks too, of the Dominican and the Franciscan orders, who were already established in the Philippines, then under the rule of Spain, threw themselves into the arena, and commenced the open defiance of the authorities that governed Japan.

It was no less a person than the Spanish governor of the Philippine Islands himself, who adopted the extraordinarily mean trick of sending some Franciscan monks as ambassadors to Hideyoshi, and of thus obtaining his permission for their landing in Japan. These pseudo-ambassadors showed themselves guilty of a still greater meanness. In their desire to placate Hideyoshi, they had the baseness to swear that the Philippine Islands would acknowledge his suzerainty. But it was not long before they showed themselves in their true colours. Soon, they began to build churches in the land, to preach their religion, and to perform all religious ceremonies quite openly. They scoffed at the courage of the Jesuits, who, in partial obedience to Hideyoshi's edict, had taken

to performing Mass and other ceremonies of their religion in comparative secrecy. But Hideyoshi, from whom nothing was hidden, allowed, with the toleration that characterises all great statesmen, even this state of affairs to pass unnoticed.

I am, indeed, filled with surprise when I compare this religious toleration of the Japanese with the misery that intolerance was then perpetrating in Christian Europe, and great is my admiration for the sanity of the Japanese, who continued to show a forbearance that Christianity was not showing, in those days, even to its own sects. This marvellous display of magnanimity, even though it may be said to have been based on hopes of material gain, is unparalleled in the history of these days. But Nemesis was at hand, and the religious toleration that I have described, and which should be considered as one of the most glorious episodes in the history of the Japanese nation, gave way for a couple of centuries to a fierce persecution of the Christian monks.

It was in the year 1597, that a Spanish boat was wrecked on the coast of Japan; and since it contained rich goods, the Japanese officials suggested to Hideyoshi the desirability of taking possession of it, and at the same time informed him of the open way in which the Franciscans, who had originally come as ambassadors, had now established themselves in the land, and were carrying on their religious propaganda in complete opposition to his orders. The name of this boat was *San Felipe*. Orders were at once issued for the arrest of the Franciscans and for the confiscation of the boat. The captain tried

to frighten the Japanese officers by showing them the vast possessions of Spain on a map of the world. When asked to explain how a small country like Spain had succeeded in bringing into her possession such vast territories, the captain had the misfortune to reply: "Our kings begin by sending into the countries they wish to conquer missionaries who induce the people to embrace our religion, and when they have made considerable progress, troops are sent who combine with the new Christians, and then our kings have not much trouble in accomplishing the rest."

Such frankness, though perhaps morally praiseworthy, nevertheless, brought great misfortune to Christianity. It opened the eyes of the Japanese to the great danger with which they had allowed themselves to be surrounded, and at once revived all their semi-dormant suspicions. It also gave them a legitimate cause for the total suppression of Christianity and Christian activities in their country, without making them feel that they were doing anything that was not merited.

The fury of Hideyoshi, when the captain's explanation was reported to him, knew no bounds. Orders were at once given that the noses and ears of the Franciscans should be cut off, and that they should be marched through the streets of the Imperial town of Kyoto and then crucified. Thus was begun the first execution of Christians in Japan. To the nation Hideyoshi announced his reasons for this act in the following words: "I have ordered these foreigners to be treated thus, because they have come from the Philippines to Japan, calling themselves

ambassadors, although they were not so; because they have remained here far too long without my permission; because, in defiance of my prohibition, they have built churches, preached their religion and caused disorders."

But so great was the desire of the Christian priests to enter the gates of paradise through martyrdom, that they still refused to leave the shores of Japan. Six Franciscans, three Japanese Jesuits, and seventeen native Christians were at once executed; and they laid down their lives with remarkable fortitude. But the great majority succeeded in hiding in the interior with their friends, and hoped for the storm to again blow over. For this reason, early in 1598, Hideyoshi ordered that more drastic steps should be taken for their complete expulsion. In obedience to these orders, most of the churches were rased to the ground, and the governor of Nagasaki assembled, preparatory to deporting them, all the priests on whom he could lay his hands. But before anything more could be done, news was received that Hideyoshi was dead. The joy of the Jesuits, at this unexpected deliverance, can be better imagined than described, and fervent indeed were the prayers they offered to the Lord for such a timely manifestation of divine mercy.

CHAPTER V

Expulsion of Christian Missions—Policy of Seclusion

WITH Hideyoshi no more, Iyeyasu became the sole wielder of real authority in Japan. The first few years of this great administrator, however, were spent in trying to overcome the resistance offered to him by the partisans of Hideyoshi's son. But statesmanship and strategy, in both of which he was a past-master, finally enabled Iyeyasu to defeat the combined forces of his enemies in the decisive battle of Sekigahara, which was fought on the 21st of October, 1600.

This battle, which, in the words of an English historian of Japan, should be counted as one of the decisive battles of the world, not only put an almost complete end to the internecine civil wars of Japan, but also made it possible for Iyeyasu to lay the foundations of that Shogunate, which continued unchallenged in his family till the Restoration of the Emperor in 1868.

For me the doings and career of Tokugawa Iyeyasu have a personal interest, for it was at the hands of one of his descendants—Yorisada Tokugawa, the only son of the present Marquis Tokugawa—that I received great kindness during my stay in Japan. Indeed, it was largely due to

the interest that he took in the investigations on which I was engaged, and the influence that he brought to bear on my behalf, that I was received by some of the most important personages in Japan with a cordiality and friendliness which, I have been assured by innumerable foreigners, had been denied to them.

In 1603, when Iyeyasu had overcome all his serious enemies, the Emperor formally conferred upon him the title of Shogun, and though, in order to have a freer hand in guiding the politics of the country, he abdicated the post in 1605, in favour of his son Hidetada, he still continued to be the real ruler of Japan.

In dealing with the Christians, just as Oda Nobunaga had attempted to play off the Jesuits against the Buddhist priests, to destroy the influence of the latter, so did Iyeyasu try to play off the Spanish monks of the Franciscan order against the Jesuits. It was for this reason that he began by showing unexpected kindness to the Spanish monks, who, but for the sudden death of Hideyoshi, would have been already expelled from the land.

Iyeyasu's desire was to attract the trade of Spain to the ports of Japan, and this ambition of his would have been realized had the Spanish monks taken a warning from the treatment meted out to the Jesuits. But they adopted towards the latter the same intolerant and aggressive attitude that the Jesuits themselves had formerly assumed towards the Buddhist priests, and thereby introduced into Japan all the religious and political rivalries of the different Christian sects and nations then being fought out not only in

Europe but also in other parts of the world. This mutual intolerance and the sectarian wrangles that it engendered not only dealt a death-blow to the spread of Christianity in Japan in the 17th century, but also led to the almost complete exclusion of all foreigners from that country for nearly two centuries and a half. The history of the next thirty-nine years is the history of the gradual extermination of Christianity by the Tokugawa Shoguns.

Another nation, too, now came on the scene, which, though Christian, nevertheless, still further hastened, by its behaviour, the suppression of Christianity in Japan. In Europe the Dutch had succeeded in throwing off the yoke of the Spaniards, and were engaged in a life and death struggle against the Catholic nations, in order to establish and secure their own independence. Accordingly, they made it their aim to weaken the sources of Portuguese commerce in the East by all the means that lay in their power. In the year 1600, one of their vessels arrived in Japanese waters; and when the Jesuits realized that the boat belonged to their deadly enemies, they at once tried their utmost to turn the Japanese against them by declaring the Dutch to be pirates. But Iyeyasu was too acute a man to be misled. In the advent of the newcomers he soon discovered another instrument for the carrying out of his schemes.

There was, on board this Dutch ship, an Englishman, of the name of Will Adams, whose rough and frank nature created such a favourable impression on Iyeyasu, that he not only bestowed a small estate upon him, but also appointed him

master ship-builder to his Government; and it was through him that Iyeyasu received his first impressions of the state of affairs in the big world outside. Will Adam's tomb is still to be seen in Japan, and foreigners, especially Englishmen, never miss an opportunity of visiting it.

With his usual cleverness, Iyeyasu at once understood that the interest of Japan lay in encouraging the rivalry of the different European nations then begging for commercial intercourse with her. He also noticed that both the Dutch and the English were willing to trade for trade's sake alone, and that they did not care at all either for the blessings of any priests or for any religious propaganda in Japan.

Moreover, unlike Nobunaga, Iyeyasu seems to have been a firm believer in Buddhism; and so, though he at first showed readiness to tolerate Christianity, in the hopes of material gain, he took great care not to let it be established in the land as a creed. What he saw of the behaviour of the converts did not create any respect in his mind for Christian beliefs; and the bitter fights that now began to rage among the Franciscans, the Dominicans, and the Jesuits, made him sympathise still less with a religion that could give rise to such unseemly quarrels. His dislike for Christianity became still stronger when the Spaniards sent to him, in a spirit of bravado, the insulting message that unless he turned out the Dutch from Japan, Spanish battleships would arrive and burn all the ships of Holland that they could find in Japanese ports.

Matters were soon brought to a head by the discovery of a forgery, which one of Iyeyasu's

trusted Christian officials had the temerity to commit in order to help another Christian feudal chief. When Iyeyasu learnt of it he at once dismissed all those Japanese who had declared themselves Christians; and later on, when, in the course of a conversation, he was informed by Will Adams that Roman Catholic priests had been expelled from many parts of Germany, Sweden, Norway, Denmark, Holland, and England, he is said to have exclaimed: "If the sovereigns of Europe do not tolerate these priests, I do them no wrong if I refuse to tolerate them."

What angered Iyeyasu specially was that he saw that most of the Christian priests and their followers were allying themselves with Hideyori, the son of Hideyoshi, who was now again preparing to fight Iyeyasu. To make matters worse, the discovery had also been made of a conspiracy on the part of some Christians to overthrow Iyeyasu's Government with the help of foreign troops.

With all these proofs before him, Iyeyasu issued an edict on January 27, 1614 ordering that all churches should be demolished, that foreign priests should be removed from Japan, and that those who had declared themselves Christians should be compelled to apostatize. But in the hearts of the Christian priests neither the zeal for their religion nor the desire for martyrdom had grown less; their old attitude of defiance still continued. As in the days of Hideyoshi, so now again, many of them hid themselves, and those who had been transported came back to renew their former activities. But

this time their defiance brought about their annihilation.

Iyeyasu, who had now succeeded in crushing out Hideyori's resistance by his capture of Osaka castle, in 1615, in which the latter perished, remembered how a large number of Christian converts had fought against him under banners bearing the device of Christian saints; and he made up his mind to no longer tolerate the presence of Christians in Japan. But while he was considering what would be the best steps to take, death overtook him on June 1, 1616.

The Christian priests, by their foolish attitude of defiance and semi-political activities and intrigues, had now made it quite clear to the authorities that their further continuance was dangerous for the safety of the country. Therefore, Hidetada, the son of Iyeyasu, issued, almost immediately, another edict ordering their expulsion, and forbidding the Japanese, under penalty of being burnt alive and of having all their property confiscated, to have any connection with them. All the feudal chiefs, too, were informed that they should no longer employ Christians in their service, and death was prescribed for those converts who refused to abjure their faith. The priests were once again seized and deported, but again a number of them returned secretly to Japan to carry on their work.

Incensed at this perpetual source of trouble, the officials now beheaded two of the missionaries, and from this time onward, there began that bitter persecution of the Christians, which freed Japan for a long time from their presence. But with each increase in the severity of the

punishment meted out to them, there took place a corresponding increase in the fanaticism displayed by the Christians, who soon took to court-ing death openly for the glory of their religion.

About this time, the Dutch, too, succeeded in capturing a Portuguese boat on which was found a letter in which the promise was held out to the Japanese converts that if they revolted against Hidetada, battleships would be sent for their help. Finally, in 1620, the British and the Dutch sent to Hidetada a letter wherein they openly accused the friars of treacherous designs against the independence of the country, and stated that the King of Spain was bent on bringing Japan under his rule.

The anger against the foreigners now rose to fever heat; nine priests and nineteen Japanese converts were burnt, and orders were issued that all Spaniards should be immediately expelled from Japan. It was also ordered that, in future, no Japanese Christians should be allowed to go abroad for purposes of trade, and that no one should henceforth visit the Philippine Islands which were then under Spanish rule.

The Japanese were now firmly convinced that under the pretext of religion designs were being entertained against their national independence. Hidetada's son, Iyemitsu, whom the former, in imitation of his own father's example, had raised to the Shogunate, in his own lifetime, in 1623, continued the policy of complete suppression of Christianity. Historians have remarked that up to the year 1635, no less than 280,000 Christians received punishment. But so great was the obstinacy shown by the Christians, that during

the entire course of these persecutions, fresh groups continued to come in large numbers to the shores of Japan and to face death boldly.

Meanwhile, the Dutch continued playing for their own ends, and lost no opportunity of feeding the resentment of the Japanese against the Portuguese, who were now the only rivals they had to fear.

The intensive persecution, to which the Christians were now being subjected, brought about that most terrible episode in Japanese history—the Christian Revolt of Shimabara. Here, on the 27th of January, 1638, twenty thousand men, with seventeen hundred women and children, took refuge in a castle, and defied the onslaughts of the forces sent against them by the Government. The bravery with which they fought was typical of the bravery of the heroic age of Japan, and so fiercely was the battle contested that it was only with the help of the Dutch and their guns that the rebels could be finally subdued. It is said that with the exception of 105 prisoners all were put to death.

Convinced that the rebellion was the work of the Portuguese, the authorities now lost no time in finally expelling them from Japan; and they also ordered that if in future any Portuguese boat arrived, it should be at once burnt, and each and every one on board executed.

A year before the Shimabara revolt, Iyemitsu had already issued an edict in which he had proclaimed that, henceforth, no Japanese vessels should be allowed to go abroad, that no Japanese subjects should leave the country, and that any resident of Japan, who returned from abroad,

should at once be executed. To make this seclusion of Japan more thorough, orders were also given that no boat of ocean-going size should be built. Japan was thus sealed up, more or less hermetically, against outside influences, for more than two centuries.

But the Portuguese would not even now give up the attempts to renew their former lucrative trade with Japan. In 1640, they despatched, to the Japanese port of Nagasaki, four aged men, who were the most respected citizens of the Portuguese town of Macao in China. These unfortunate men were sent as ambassadors, and they brought with them rich presents as well as a humble petition stating that since for a long time no missionaries had been despatched from Macao, and since the Portuguese had in no way been the instigators of the Shimabara revolt, trade with them should not be interrupted, both in the interest of Japan and in that of Portugal.

The Japanese, who were now thoroughly tired of the troubles caused by foreigners, at once executed the four men and fifty-seven of their companions. Thirteen of the crew, who were allowed to remain unmolested, after having been shown the burning of their boat, were taken to the residence of the governor of Nagasaki, who gave them the following message for their countrymen at Macao: "Do not fail to inform the inhabitants of Macao that the Japanese wish to receive from them neither gold nor silver, nor any kind of presents or merchandise; in a word, absolutely nothing which comes from them. You are witnesses that I have caused even the clothes of those who were executed yesterday to be burned. Let them do

the same with respect to us if they find occasion to do so ; we consent to it without difficulty. Let them think no more of us, just as if we were no longer in the world". From thence these sailors were brought to the spot where their unfortunate companions, the envoys, had been executed, and were there shown, set up above the heads of the victims, a tablet that gave the reasons for their execution, and the last words of which read as follows: " So long as the sun warms the earth, let no Christian be so bold as to come to Japan, and let all know that if King Philip himself, or even the very God of the Christians, or the great Shaka (Buddha) contravene this prohibition, they shall pay for it with their heads."

CHAPTER VI

The Era of Internal Peace during the Tokugawa Shogunate

WITH the Portuguese and the Spaniards expelled from Japan, the scene now opens with the Dutch as practically the sole representatives of Europe on the stage. They were allowed to remain in the country as a reward for the help they had given in the suppression of the Shimabara rebellion. The only other foreigners to whom this concession was granted were the Chinese, for they had taken no part in the machinations of the foreign priests, and had in no way disturbed the peace of the land.

But so incensed had the Government of the Shogun become against Europeans, that the Dutch too were severely warned that they would be treated just like the Portuguese, if any religious books or priests were ever discovered on their boats. They were also ordered to sell their wares within the year of their arrival in Japan, irrespective of the condition of the prices whether high or low.

As this order dealt a severe blow to their trade, the Dutch Settlement in Batavia sent an envoy to Japan to protest against it. He brought with him a charter, which had been granted

by the great Iyeyasu in 1609, in which he had promised that he would maintain and defend the Dutch as his own subjects, and that no one would be allowed to do them any wrong. But the only answer that the envoy received was: "His Majesty charges us to inform you that it is of but slight importance to the Empire of Japan whether foreigners come or do not come to trade. But in consideration of the charter granted to them by Iyeyasu, he is pleased to allow the Hollanders to continue their operations, and to leave them their commercial and other privileges, on the condition that they evacuate Hirado and establish themselves with their vessels in the port of Nagasaki."

In the end, as the result of the above representation, the Dutch were given permission to live on the small island of Deshima, the longest face of which did not measure more than 300 yards, and which was situated near the now world-famous port of Nagasaki, which town, however, they were forbidden to enter. It was also laid down that even the dead body of a Dutchman should not be buried in the sacred soil of Japan, that each and every boat belonging to them should be carefully examined, and that they should not be allowed to celebrate any religious festivals. The order was also given that the head of the Dutch factory should go to the Shogun once a year with a few of his companions, and offer presents and do him homage.

The scene of one of these annual visits to the Shogun's court is described by Kaempfer, who witnessed it in the year 1692, when he was in the service of the Dutch Company. He informs

us that he and his companions were made "to walk, to turn about, to dance, to sing songs, to compliment one another, to be angry, to invite one another to dinner, to converse, to discourse in a familiar way like father and son, to show how two friends or man and wife compliment or take leave of one another, to play with children, to carry them about upon our arms, and to do many more things of like nature. Then again we were commanded to read and to dance, separately and jointly. We were then further commanded to put on our hats, and to walk about the room discoursing with one another, to take off our perukes. Then I was desired once more to come nearer to the screen, and to take off my peruke. Then they made us jump, dance, play gambols, and walk together. Then they made us kiss one another, like man and wife, which the ladies particularly showed by their laughter to be well pleased with. They desired us further to show them what sorts of compliments it was customary in Europe to make to inferiors, to ladies, to superiors, to princes, to kings. After which they begged another song of me."

With people like these ever before their eyes, who were ready to bear, for the sake of monetary gain, such humiliations and insults, is it any wonder that there arose in the minds of the Japanese a feeling of intense disgust with foreigners, the more so, when in their opinion commerce of any description whatsoever was deemed the lowest way of earning a livelihood?

Japan, having isolated herself from the forces then fashioning the world outside, now fell into a languorous sleep; and it was not till 1853 that

she awakened with a start only to realize that as far as material civilization was concerned she had been left far behind most of the nations of the West. How she made up for this lost time and gradually rose to the position she today occupies, it will be my task hereafter to narrate.

But before dealing with what occurred at the second arrival of foreigners, a few words seem necessary as to the conditions, both social and political, that developed during the two hundred and sixteen years that elapsed between the exclusion of foreigners in 1637 and the arrival of Commodore Perry in 1853.

Under the Tokugawa Shogunate, feudalism reached its perfection in Japan. With the Mikado as the pretended divine source of authority and inspiration, the Shoguns centralized in themselves all the real administrative functions of the State. So much did they become the *de facto* rulers of Japan, that it began to be generally thought by the world outside that there were in reality two Emperors in the country.

The elucidation of this ambiguity was made, as will be seen later on, by one of the most brilliant men that Great Britain ever sent out to the Far East—Sir Harry Parkes, who, aided by the researches in Japanese history of that most gifted man, Sir Ernest Satow, discovered what was the true historical significance of the relations that existed between the Shogunate and the Emperor, and how it had been a mistake on the part of the foreigners to believe that the country possessed two rulers.

The daily life of the people in general continued, as before, on a purely feudal basis. The country

was parcelled out amongst a number of barons or Daimyos, of whom about half were connected with the Tokugawas; and the power of the Shogunate became more and more consolidated and firmly established as time went on. Society, as a whole, was divided into four distinct classes. First came the Daimyos, with their warriors, the Samurai; then the peasants; then the artisans; and last of all, the trades people. Higher than all these ranked the Emperor and the Kuge or Court Nobles; and outside the pale of society were certain low classes corresponding to our pariahs, and known in Japan as '*eta*.'

It was during the practically undisturbed peace which the country enjoyed for two hundred and sixty five years under the Tokugawa Shogunate, that there developed in the national life of the people that love for art and other forms of refinement, which has made Japan a land of so much charm. The training, too, of the Samurai was perfected during this period, and so high was the place accorded to these warriors, that it was laid down by the great Iyeyasu himself, that the Samurai were the lords of the four classes: "Farmers, artisans and merchants may not behave in a rude manner towards the Samurai, and a Samurai is not to be interfered with in cutting down a fellow who has behaved to him in a manner other than is expected."

It will have been remarked that the traders were allotted the lowest position in the social scale; and it is largely due to this fact, that even today, the reputation of the Japanese merchant, brought up as he has been on not very honourable traditions, is by no means enviable.

Indeed, one of the problems with which the present Government is faced is how to improve the international reputation of the traders. Missions have been sent to foreign countries in order to remove the bad impression created abroad by the immoral way in which the merchants of Japan have tried to cheat the foreign markets; and attempts are being made to induce men of the better classes to take to trade, so as to make the ethics of commerce in Japan as high as those of the nations of Europe. It will be no exaggeration to say that the worst enemies of Japan today are her own merchants. But the fact that this has now been fully realized by the authorities gives us hopes of an early improvement in the methods pursued by them.

The system of Government established in Japan by the Tokugawa Shoguns was a complicated one, and though the space at my disposal does not allow me to deal with it at any length, yet a brief description of some of its important characteristics will not, I venture to hope, be found uninteresting.

To begin with, of the great Iyeyasu himself we possess a very fine psychological picture in the so-called Maxims that he has left to us; and I quote some of them below as showing the workings of the mind of a man who not only played a very important rôle in the history of Japan, but was also the founder of that system of Government which remained in force till the final arrival of foreigners. They also show how deeply Iyeyasu was influenced by Confucian philosophy, which, indeed, owed its revival in Japan to his personal efforts: "Life is like unto

a long journey with a heavy load. Let thy steps be slow and steady, that thou stumble not. Persuade thyself that privations are the natural lot of mortals, and there will be no room for discontent, neither for despair. When ambitious desires arise in thy heart, recall the days of extremity thou hast passed through. Forbearance is the root of quietness and assurance for ever. Look upon wrath as thy enemy. If thou knowest only what it is to conquer, and knowest not what it is to be defeated, woe unto thee! it will fare ill with thee. Find fault with thyself rather than with others. Better the less than the more."

When Iyeyasu became Shogun in 1603, he made Yedo—the present Tokyo—his capital. It was his aim to be as far away as possible from the languorous and effeminate atmosphere of the Imperial Court at Kyoto, but at the same time to keep the strictest watch not only on all that happened at the Imperial Court, but also on each and every feudal lord in the country. To carry out this intensive supervision properly, an elaborate but efficient system of espionage was established, and roads were built which connected the Shogun's capital with the different parts of the country. The actual work of administration was carried on by means of a series of Boards, the organization of which it is not necessary for me to detail here.

The first problem that Iyeyasu had to solve was that of the consolidation of his own power as the Shogun; and to achieve this object he found it necessary to bring the Daimyos under as direct a control as possible. There were more than 270

Daimyos in Japan at the time, and Iyeyasu classified them as follows: (1) those who were related to him, (2) those who held their lands as fiefs from him, and (3) those who had been brought into subjection by him. The last-named were the most numerous; and to prevent them from combining against him, Iyeyasu adopted the same plan as the one which William the Conqueror had to adopt in England—that of redistributing the fiefs in such a way that those related to him should hold the most important districts, and those coming under the second class should be scattered amongst the possessions of the recently subjugated Daimyos on whose loyalty full reliance could not be placed.

It was largely due to this clever policy of counterbalancing conflicting interests that Iyeyasu and his successors were enabled to give to Japan that long era of comparative peace, which she so grievously needed after the devastation caused by the bloody civil wars of the fifteenth and the sixteenth centuries.

How extremely difficult the task of establishing a centralized authority must have been, can be understood from the fact that in reality each Daimyo was like a petty king, who passed his days in his castle surrounded by his retainers, and each fief followed its own laws and customs. All the land, together with all the towns in Japan, belonged either to the Shogun or the Daimyos, and the chief source of revenue was the rent paid by the peasants and the tribute levied on their products by their lords. The common people, though actually neither bondsmen nor serfs, were allowed hardly any privileges or liberty.

To bring these semi-independent Daimyos under stricter control, the Shogunate, later on, passed the order that their wives and families must live in Yedo permanently, and that they, too, should spend every other year there with a fixed number of their retainers. In enacting this law, the authorities aimed both at impoverishing the Daimyos, by the expenses which their journeys to and from Yedo entailed, and at having their families near at hand as hostages, so as to make it impossible for them to raise their heads with impunity against the Shogun's Government. So carefully were they guarded, that no marriages were allowed to take place, without the Shogun's permission, between the members of the families of the Court Nobles and those of the Daimyos ; nor could any Daimyo enter the Imperial town of Kyoto, where the Emperor resided, without obtaining a similar permission.

These periodical journeys of the Daimyos from their distant fiefs to Yedo form a favourite subject in the works of the painters of the day ; and numerous are the paintings that depict these scenes so difficult for us to visualise in the prosaic world in which we now live.

Carried, as these feudal lords were, in gaily lacquered palanquins, with their retainers following them through green fields and picturesque mountain villages with all their coloured banners flying in the air, the sight that met the eyes of the ordinary traveller in those days must indeed have been a gorgeous one. When the advance guard of a Daimyo appeared, all the common people had to kneel on the ground, and to remain bowed with uncovered heads till the great man

had passed. The slightest breach of this rule resulted in immediate death at the hands of the faithful Samurai retainers—a death recognized in those days by the people themselves as justly deserved.

As for the Samurai, they were allowed the privilege, so highly prized by them, of wearing two swords. They spent the greater part of their time in those military exercises which have given to the Japanese of the better classes such an admirable physique. To the code of honour, which they followed, was given the name of 'Bushido,' or, 'The Way of the Warriors'. According to it, they had to yield unquestioning obedience to their feudal lords, even on occasions when obedience meant death; birth was to be esteemed more highly than money; and the complete mastery of all emotions was to be practised constantly.

While in the service of their feudal lord, the Samurai deemed themselves the guardians of the honour of their master. Their children were brought up on the tales of the great deeds of their ancestors, and, on dark nights, were even taken to such dreary spots as places of execution and graveyards, so as to strengthen their minds and make them fearless. They were also taught, even when still quite young, that to honour and obey their parents was the highest duty of warriors, and that whenever a fight had to be fought, a warrior was always to champion the cause of only that party on whose side he in his heart of hearts believed that right lay. To overcome a younger man or a weaker one was deemed a disgrace. The essence of the etiquette that they were

taught to follow was contained in the precept: "You must learn to demean yourself in such a way that the roughest rascal would not dare to attack your person even if you sit still."

Since it was recognised that to carry out any order of his lord which was against his own conscience was wrong for a warrior, it frequently happened, that whenever a Samurai's loyalty to his master came into conflict with his conscience, he committed suicide. Thus, living as the Samurai did, ever on the very brink of death, the Daimyos had to be very careful in their dealings with them. They knew that a word carelessly uttered, or an act hastily done, might lead a faithful retainer to lay down his life, and such waste was to be avoided, not only because the Samurai were men in whose hands lay the safety of the fief, but also because they were warriors whose martial exploits brought glory and fame to the masters they served.

CHAPTER VII

The Acquisition of Western Knowledge

BESIDES the state of society just described, there were, in the latter half of the eighteenth century, also other influences at work, which were slowly turning the minds of the people towards an altered conception of their environment—influences which, though imperceptible at the time, nevertheless, afford us the first glimpse of the forces that played such a big part in the modernization of Japan, and, consequently, prepared the way for the reception of those new ideas without which she could have neither preserved her independence nor attained to her present position of strength.

It has already been shown how, owing to the intrigues of the Christian missionaries in Japan, the Tokugawa Shogunate had been compelled to seal the country against foreign influences, and also how, from 1637 onward, the Chinese and the Dutch were the only two foreign nations to whom had been granted the privilege of being permitted to remain as traders in the land.

But though all the Dutch had been placed in a state of almost complete segregation on the small island of Deshima, yet the mere fact that they were allowed to remain on the soil of Japan

and to come into contact with the Japanese created situations that compelled the latter, in spite of the prohibition of the authorities, to try and understand the culture of these 'barbarians.'

The life led by the Dutch in their small settlement continued to offer, for a long time, to the observant amongst the Japanese, their only glimpse of the world beyond Japan. But gradually, there came into existence, in the neighbouring town of Nagasaki, a body of men, who, in the course of business relations with the Dutch, learned enough of their ordinary language to be able to speak it. In the reign of the 8th Tokugawa Shogun, Yoshimune (1716-1745), they sent a humble petition to the Government imploring it to allow them to study the written language as well, which till then had been forbidden under pain of death; and it was fortunate, for the future of Japan, that the permission so earnestly solicited was granted.

The zeal that these men put into their work was indeed remarkable. They at once borrowed dictionaries from a Dutchman, and in the shortest time possible, copied three of them. One of the men, named Nishi, even attempted the compilation of a small dictionary for the use of his countrymen, but, unfortunately, died before completing it. Another of these enthusiasts, whose name was Yoshio, mastered enough Dutch to become a proficient surgeon by reading Blenck's work, which he also taught to more than six hundred of his countrymen; and a third man, named Noro, who was a physician by profession, actually succeeded in translating a book on botany, which was the first book on any Western

science to be translated into the Japanese language.

To show how great was the ignorance of the Japanese, even as late as the year 1771, I shall narrate here what befell Sugita, who was physician to lord Sakai, head of the Obama clan. Having obtained a Dutch book on anatomical drawings, and considering it a great opportunity for testing them, Sugita, together with a few of his friends, went to see the body of a criminal dissected. There, to the intense surprise of all, they discovered that the anatomical details in the Dutch drawings were correct, in spite of the fact that they did not tally with what Sugita and his friends had been taught to believe by the Chinese books on the subject. Several times before, Japanese doctors had attempted the dissection of a human body, but since the internal organs were never found to be like those described in the old Chinese books, which were then thought to be perfectly correct, they had come to the conclusion that the internal organs of the Chinese must be entirely different from those of other human beings! Can anything show better than this incident the utter dependence of Japan on Chinese learning, or the depth of the ignorance in which even the best educated in the land were plunged as late as 1771?

It is the inhabitants of this very country who have, during the last few years, astounded us with medical discoveries of the greatest importance, and whose careful researches have won them the well-deserved admiration of the entire scientific world. Long indeed has been the road that the scientists of Japan have had to

traverse from the days of Sugita to the present day, but they have at last earned for their country the recognition that she is second to none in advancing science and in making discoveries that bring untold blessings to humanity at large.

When Sugita saw that it was the Dutch drawings that were correct and not the Chinese books, he pointed to the Dutch book in his hand, which contained the imprints of the 'Tafel Anatomia,' and said to his friends: "If we could only translate this 'Tafel Anatomia', how much benefit would that bring to our art, making clear to us every part of the human body"! This proposal was enthusiastically received by Sugita's friends, and the work was undertaken the very next day.

The difficulties under which this translation was made have been described by Professor Ukita, and I quote him in full to show what importance the Japanese attach to this episode in the modernization of their country: "The 4th of March 1771 was the day on which New Japan was born. As long as our race endures, the resolution of these men should be remembered with gratitude. How difficult, however, their undertaking was may be gathered from a book called the 'Beginnings of Dutch Study in Japan,' which may be said to be the autobiography of Gempaku Sugita. One passage runs thus: 'When we gathered together the following day at Maeno's house and faced the "Tafel Anatomia," we felt as if we had launched on a wide sea in a rudderless boat. We were at a loss how to steer our course, and remained dumbfounded. The difficulty was enormous. For instance, in reading

such an easy sentence as "The eyebrow is the arch of hair over the eye", a long spring day's labour barely enabled us to understand even a word of the line. There was no complete word-book (dictionary) then; we had only a small one which Maeno had brought from Nagasaki. *

* * * We believed, however, in the saying, 'To do belongs to man, to accomplish, to Heaven,' and we met regularly, and assiduously faced our task. Light is sure to come to those that seek it, and after a year or so had passed we greatly increased our vocabulary, and naturally came to know something of Western life also. We acquired ease in reading, and could translate more than ten lines a day where the matter was not too difficult. Of course we never lost the chance of asking the help of the Dutch interpreters when they came to Yedo every spring. We had dissections, too, once in a while, and often cut up animals to compare them with our text. Thus two or three years were spent. We had come gradually to taste the sweets of the study, so that the regular days for meeting were awaited with as much eagerness and impatience as a child feels on the approach of a festival day.' * * * Sugita especially took pains to put down what he had read immediately, and improving the style of translation rewrote the whole eleven times in the course of four years and finished at last the publication of the 'New Treatise on Anatomy.' These men now became a centre for the study of the Dutch language."

Later on, in the year 1788, a Japanese, named Otsuki, published two volumes of what he called

the "First Book in Dutch," and this publication encouraged many of his countrymen to begin the study of the Dutch language.

But the time had now come when foreign nations, dissatisfied with the policy of complete seclusion that Japan was following, began to press her to open her ports to their ships. In 1804 the Russians sent an envoy to seek permission to trade with her, but meeting with no success, and getting incensed at their failure, they, three years later, pillaged the island of Yezo. In 1808, an English ship, too, forced its way into the harbour of Nagasaki.

These incidents disturbed the complacency of the Shogunate, and obliged them to take steps to try and understand the danger that they now felt was threatening the country from all sides. Consequently, they ordered Otsuki to obtain for them from Dutch sources all the information that he could about foreign countries. This Otsuki did, and published the information thus collected in two books which he named 'Hokuhen Tanji' (Things Northern) and 'Bashin Hiko' (Private Opinions).

In 1811, the Shogunate went a step further, and opened a Translation Bureau where it appointed Otsuki to translate Dutch books. This was the first instance of the appointment of a scholar of Western learning as an official by the Shogunate.

Meanwhile, there were others, too, who were doing the same kind of work. Genshin Udagawa, who had learned Dutch from Otsuki, translated many books on anatomy, and published them in 30 volumes. These were subsequently abridged

by him into what he called a "Handbook of Medical Science," the publication of which aroused still further the interest of the whole country in the study of the Dutch language.

The desire to fathom the vast ocean of Western learning now spread rapidly. In 1826, Aochi wrote his "Aerial Phenomena," and thus introduced the study of physics; in 1839 was published a book called "Elementary Chemistry"; in 1847 Saburo Fujii wrote the first book dealing with the study of the English language; and about 1850 Murakami succeeded in studying French by himself, and even began to teach it to others.

But all that has hitherto been described was the result of individual labour. The Shogunate still continued more or less rigid in the attitude it had adopted, and did not look with any great favour on a wholesale importation of foreign knowledge. As late as 1848, the Shogun prohibited the study of Dutch medical science, with the exception, however, of surgery, for he was made to believe, by the physicians brought up on the Chinese system, that, owing to the constitutional differences that existed between the foreigners and the Japanese, any one allowed to practise medicine in accordance with the European system would be sure to ruin the entire physique of the nation! This attempt of the old-fashioned Chinese physicians to protect themselves against the ruthless onslaughts of men imbued with the spirit of Western science, was successful for several years; and during this period much of the work of imparting Western knowledge had to be conducted in great secrecy. To discuss it openly would have meant courting

the severest punishment.

It was only when the Shogunate had been forced to conclude that it could no longer withstand the demand of the foreign nations to open up Japan, that it established under its ægis what came to be known as the "Institute for the Study of Foreign Books." In 1857 some doctors, who were practising Western medicine, opened a little place in Yedo, where they frequently met for discussions, and also carried out vaccination against small-pox. In 1860 this too was made a Government institution, and given the name of "Western Medical Institute."

It will be thus seen that it was the medical science of the West that first influenced Japan in favour of modernization, and gave the people that faith in Western scientific methods, which is, even to-day, being combated by us Indians in certain parts of the country. It is a humiliating confession to have to make that, whereas in Japan it was the people themselves who first pressed the acceptance of Western sanitation and science on their Government, in India the same had to be forced upon the people by the foreign Government in whose hands to-day lie the destinies of our country. Another fact worthy of note is that, whereas in Japan, from the very beginning, men did all that lay in their power to hand on to their countrymen the learning that they had themselves acquired in foreign countries, we created a kind of monopoly by adopting the selfish policy of reserving for ourselves what we had learnt of Western knowledge. In other words, while in Japan those educated in Western countries felt very keenly the ignorance of the

old-fashioned amongst their countrymen, and tried to dispel it as soon as possible, in India, those of us, who had the good fortune to have received a European education, held ourselves aloof from the old-fashioned people, and, indeed, sometimes even despised them as ignorant beings of whom it was not necessary to take any notice.

It is only now, thanks to the far-sighted policy of His Exalted Highness the Nizam of Hyderabad, that, by the foundation of the Osmania University, where all instruction has to be imparted in the Urdu language, that step has at last been taken in India, which was taken in Japan as early as the second half of the 18th century. Had the hope been fulfilled, which was so confidently expressed in the Despatch from the Court of Directors of the East India Company to the Governor-General in India, on the education of the people of India, dated the 19th July 1854, that: "the vernacular literatures of India will be gradually enriched by translations of European books or by the original compositions of men whose minds have been imbued with the spirit of European advancement, so that European knowledge may gradually be placed in this manner within the reach of all classes of the people.....," I feel convinced that the cultural position of India in every realm of human intellectual activity would not have been as low as it is to-day.

My observation, limited though it is, of the intellectual life of the Japanese nation as a whole, and the study of her past history, have created in my mind the hope-giving belief that we Indians, as far as intellectual attainments are concerned, are certainly superior to them; what

we, however, do lack are facilities for the proper development and training of what may be called our national genius. But I also feel that so long as modern thought and modern science, on which alone can be based, with any certainty, the material progress of a nation, are allowed to remain, as they are to-day in India, locked up in a foreign language, progressive ideas can never spread with that speed which the present economic position of India and her competition with the other nations of the world demand.

CHAPTER VIII

The Greatest of the Early Educationists of Japan

OF all the early educationists of Japan, no name deserves a higher place or greater honour than that of the late Fukuzawa. It was this great man who founded the Keio University, and who led that small band of men whose hearts were filled with the sacred desire of raising their nation to the cultural and educational level of the most progressive peoples of the world. His labours in the cause of education and his remarkable personality have been very important factors in the creation of Modern Japan, and his memory will ever continue to be held in the greatest veneration and affection by the Japanese. A brief survey of the life of such a man, and of the ideals that he placed before his nation, is not without interest for us, Indians, and will not be out of place in this report.

Yukichi Fukuzawa was born in 1835, of very poor Samurai parents, and was left an orphan at a very early age. In his desire to lead a life of independence, he travelled to Nagasaki, where he began the study of the Dutch language. Though compelled to live in extreme poverty, he managed to learn enough Dutch to be able to teach it to his countrymen when he came to Yedo in 1858.

By this time the port of Yokohama, too, had already been opened to foreign trade, and Fukuzawa, who visited it, soon saw, to his great surprise, that amongst the European languages English occupied a more important place than the one he had so laboriously studied. But not allowing himself to be discouraged by this discovery, he at once made up his mind to acquire the new language also, and though he had only a Dutch-English dictionary to help him, he worked so hard at it that in a short time he learned how to read English fairly well.

In 1860 a mission was despatched to America by the Shogun's Government, and Fukuzawa, as one of the very few Japanese then conversant with any foreign language, was asked to join the party. A couple of years later, he again accompanied another envoy, but this time it was to Europe. The result of these visits to foreign countries was the publication by him, in 1866, of a book entitled "Seiyo Jijo," in which he explained for the benefit of his countrymen the real state of Western civilization and the general condition of the outside world.

Fukuzawa's anxiety for the advancement of Japan, along the lines of those Western countries which he had seen with his own eyes, now became very great; and he lost no time in founding a private school of his own, which should be reckoned as the oldest of the modern schools in Japan. It made rapid progress, and by 1890, developed into what is known to the world to-day as the Keiogijuku University. So sincere was Fukuzawa's devotion to the cause of education, and so great his belief in the students of his

school, that it was a favourite saying of his that as long as his school existed Japan was entitled to the name of a civilized nation.

The aims that Fukuzawa set before himself were two—to educate as many young men as he could through his school, and to guide the public through his writings. How deeply he must have influenced the thought of his contemporaries can be seen from the fact that no less than 3,400,000 copies were sold of one of his books, which he named the “Inducement to Study.” The very first sentence in this book reads: “Heaven does not create men over men or men under men ;” and this, indeed, was the doctrine of equality preached by Fukuzawa throughout his life. Later on, in 1882, besides his literary and educational work, he undertook the publication of a daily paper also, which he called the “Jiji” (Times), and which helped him still further to mould the economic life of his country and to offer new ideals for the consideration of his countrymen.

Teaching, as the Keio University does, the spirit of independence and self-respect so earnestly preached by its founder, the majority of its graduates prefer to seek a career in the business world rather than in Government service. There are, on its rolls to-day, about 8,000 students, and quite recently, it had the honour of receiving the munificent donation of 30,000 yens (about Rs. 45,000) from the private purse of the Emperor to enable it to improve its Medical Department. The first private donation was made by the Emperor as early as 1900, when he granted 50,000 yens (about Rs. 75,000) to Fukuzawa in

person, in recognition of his work, which sum the latter, however, at once transferred to the University coffers.

Another great work done by Fukuzawa was the introduction of public speaking in Japan, and this in spite of the fact that a number of his learned contemporaries maintained that the nature of the Japanese language was not suitable for it. Alone, he took on his shoulders the complicated task of coining the equivalents of English technical and political terms, and so well did he perform the work that people soon lost their former fear as to the fitness of the Japanese language for use as a medium for the conveyance of modern thought and scientific knowledge.

In his written works, which number fifty, Fukuzawa used the easiest words; he endeavoured to write them so clearly that 'not only every uneducated tradesman and peasant should understand him perfectly, but that even a servant-girl fresh from the country, chancing to hear a passage read aloud by some one on the other side of a screen, should carry away a good general notion of the sense'. Fukuzawa died in 1901, and his funeral was followed by 20,000 men who, with the rest of Japan, mourned the death of this truly great man.

I shall always consider it a great good fortune that during my stay in Japan I had the pleasure of meeting Mr. Kamada, who was then carrying on Fukuzawa's work as President of the Keio University and is to-day occupying the very responsible post of Minister of Education in the present Cabinet. The veneration with which His Excellency spoke to me of the work of

his master, the late Fukuzawa, made a deep impression on my mind, and the kindness with which he personally took me to the different Departments of the University, over which he at the time presided, will ever remain a most pleasant memory with me. I am here tempted to make the remark that the nature of the work done in Japan by Fukuzawa was exactly the same as that which was being done in India, about the same time, by the late Sir Syed Ahmed Khan at Aligarh. Both these men devoted their energies to opening the eyes of their countrymen to the marvellous progress made by Europe, and to trying to make them realize that their entire future depended on their modernising themselves as rapidly as possible. But, whereas, the movements started by Fukuzawa went on gaining more strength year after year, owing to the greater virility of the Japanese nation and the absence of disunion amongst them, in India, the movement begun by the late Sir Syed Ahmed gradually weakened as the result of the mutual wrangles, so frequent in our communal life, and on account of the absence of forcible personalities to carry on the work.

The buildings of the Keio University are situated on a hill overlooking the sea, not far from Tokyo, and are more impressive than those of any other university visited by me in Japan. The quiet zeal of the professors, their devotion to their work, and the deep respect with which they spoke to me of the founder of their University, offered a sad contrast to the present condition of the Aligarh University, where, I fear, not only have most of the ideals of its founder

been forgotten, but where even his name is now rarely heard in the lecture halls. The financial position, too, of the Keio University, unlike that of the Muslim University at Aligarh, is sound; for, its old students, who to-day occupy big positions in the commercial world, are ever ready to give monetary help to their *alma mater*, and to increase still further both its efficiency and the scope of its work.

My brief sketch of the work of the late Fukuzawa would remain incomplete, if I did not include here the so-called Moral Code that he compiled for the benefit of his countrymen and for the guidance of those engaged in carrying on the work of the Keio University. This Code was published in 1890, and ever since then continues to be held in semi-divine veneration by the members of the Keio University. Its perusal will show how lucidly it has been thought out, and what great pains Fukuzawa took to instil into the minds of the youth of his nation the principles of Self-respect and Independence. I quote the Code in full as a document that I consider worthy of our careful study:—

“It is a point about which there is a perfect unanimity of opinion throughout the realm, that it is incumbent upon every native-born subject of the Japanese Empire, without regard to age or sex, to pay homage to the Imperial House that has reigned throughout the ages and to show gratitude for its gracious favour that has accrued to us from its many virtues.

“But when we ask the question how, in these days, and in what manner, the men and women of to-day should order their conduct in society,

we find that as a rule such conduct is regulated by various systems of moral teachings which have been handed down from past ages. It is fitting, however, that moral teachings should be modified from time to time to keep pace with the progress of civilization, and it is but natural that a highly advanced and ever advancing society, such as we find in the world to-day, should be provided with a system of morals better suited to its needs than the antiquated teachings already mentioned. It is for this reason, we venture to think, that it has become necessary to state anew the principles of morals and rules of conduct, individual as well as social.

1. It is the universal duty of Man to raise his personal dignity and to develop his moral and intellectual faculties to their uttermost capacity, never to be contented with the degree of development already attained, but ever to press forward to higher attainments. We urge it, therefore, as a duty upon all those who hold the same convictions as ourselves to endeavour in all things to discharge their full duty as men, laying to heart the principles of Independence and Self-respect, as the leading tenets of moral life.

2. Whosoever perfectly realizes the principle of Independence both of Mind and Body, and, paying due respect to his own person, preserves his dignity unblemished,—him we call a man of Independence and Self-respect.

3. The true source of independence of life is to eat one's bread in the sweat of one's brow. A man of Independence and Self-respect should be a self-helping and self-supporting man.

4. Strength of body and soundness of health are requisites of life. We should, therefore, always take care to keep mind and body active and well, and to refrain from any action or course of life likely to prove injurious to our health.

5. It is man's duty to live out the whole of his allotted span of life. To take one's own life, for whatever reasons, or under whatever circumstances, is an unreasonable and cowardly act, altogether abominable and entirely unworthy of the principle of Independence and Self-respect.

6. To realize the principle of Independence and Self-respect demands nothing short of an audacious, active, and dauntless spirit. It requires a combination in a man's character of courage with fortitude.

7. A man of Independence and Self-respect should not be dependent upon others for the determination of his own conduct. He should be intelligent enough to think and judge for himself.

8. To treat women as though they were inferior to men is a barbarous custom. Men and women belonging to a civilized society should love and respect one another as equals, each sex realizing its own Independence and Self-respect.

9. Inasmuch as marriage is one of the most serious events in human life, great caution should be observed in the choice of a partner for life. All human relations have their origin in marriage, in the loving and respectful cohabitation, till death comes to separate them, of husband and wife, neither of whom should interfere with the Independence and Self-respect of the other.

10. Such husbands and wives maintain towards their off-spring a relation which is both

full of hope and natural, since there are no extraneous elements introduced into the family and since parents and children are wholly and exclusively each the other's own. The love that binds them together is sincere and pure, and the keeping of this love unimpaired is the foundation of domestic happiness.

11. Children, also, should be trained to become persons of Independence and Self-respect, it being the duty of parents to take charge of the proper bringing up of their children so long as they remain in infancy. Children, for their part, should yield due obedience to their parents, and make every effort to fit themselves to become persons of Independence and Self-respect when the time comes for them to step out into the world.

12. The ideal person of Independence and Self-respect deems it incumbent on himself to go on learning even to his old age, and never to allow either the development of the intellect or the cultivation of the moral character to slacken or cease.

13. Society having both individuals and families, as its units, it should be borne in mind that the foundation of a healthy society is to be found in the Independence and Self-respect of the family as well as of the individual.

14. The only way in which social life can continue is for each Individual to keep unimpaired his or her own Independence and Self-respect as well as that of others. This may be done by respecting the rights and happiness of others at the same time that we seek our own happiness and protect our own rights.

15. To harbour resentment and to seek revenge is another barbarous and cruel practice, a relic of the Dark Ages. We should employ only just and upright means for clearing ourselves from shame or vindicating our honour.

16. Every man should be faithful in the discharge of the duties of his vocation. He, who, regardless of the importance of the trusts committed to him, neglects his responsibilities, is unworthy to be called a man of Independence and Self-respect.

17. Treat others with trustfulness. If you trust others, they will trust you in return. It is this mutual confidence alone that can enable Independence and Self-respect to be realized in ourselves or in others.

18. Courtesy and etiquette are necessary to the continuance of social life. They should be observed strictly, and yet with moderation.

19. It is an act of humanity, and one of the highest of human virtues, to strive to extend to others that love which we feel for ourselves, to lighten the burdens and promote the happiness, of our fellow-men.

20. Humanity should not be limited towards human beings only. It should prevent men from treating animals with cruelty, and make them refrain from needlessly taking the lives of fellow-creatures.

21. Since a taste for art and literature elevates the character and also delights the mind, and since it contributes indirectly to the peace and happiness of mankind, its acquirement should be deemed an object of the greatest importance for human life.

22. Wherever there is a country, there is a Government. It is the duty of the Government to administer the country, to establish and maintain military power, to protect the people of the land, and to guarantee to the individual citizen the inviolability of life, property, honour, and liberty. In return for these benefits, it is the duty of the citizens to give military service and to contribute to the expenses of the nation.

23. If citizens are under obligation to serve in the national army and to pay their share of the national expense, it is also, naturally, their duty and privilege to have a voice in the legislation and a right to control the governmental expenditure.

24. Citizens of Japan, of either sex, should never forget their supreme duty to maintain their national Independence and Self-respect, against all foes, and at the sacrifice of even life and property.

25. It is the duty of every citizen, not only to obey the laws himself, but to see that others obey them likewise, for this is necessary for the maintenance of the peace and order of Society.

26. The number of nations in the world is by no means small, and they differ from us in religion, language, colour, and custom. Yet they are our brothers. In our intercourse with them there should be no partiality, and no attempt at swaggering or boastfulness. Such conduct only leads us to despise other people, and is wholly at variance with the principle of Independence and Self-respect.

27. It is the duty of the men living to-day to improve the civilization and happiness which they have received from their forefathers and so to hand them on unimpaired to their posterity.

28. It is natural that men should be born into the world with varying degrees of intellectual and physical strength. It is the province of Education to increase the number of the wise and strong, and to diminish that of the weak and foolish. In short, Education instructs men in the principle of Independence and Self-respect, and enables them to form plans for putting the principle into practice.

29. Those who share our convictions, whether men or women, will do well to lay these teachings to heart. They should also strive to spread them throughout Society at large, and thus to advance, hand in hand with the whole people, towards the state of greatest happiness."

CHAPTER IX

The Arrival of Commodore Perry—The Signing of the First Commercial Treaty

THAT great statesman of modern Japan, the late Marquis Okuma, once summarised the characteristics of the Tokugawa Shogunate thus :—“The two and a half centuries of the Tokugawa rule promoted, on the one hand, a development of liberal arts and industries by virtue of peace, and, on the other, by means of the mutual rivalry of the fiefs, tempered the intellect and trained the courage of the nation, and accumulated a potential energy which, eventually, burst forth in new forms after the re-opening of the country.”

By the beginning of the 19th century, however, an under-current of discontent with the iron rule of the Shogunate began to make itself felt, and some of the Daimyos commenced the formation of a secret alliance against the power of the Shogun. The pillaging of the island of Yezo by the Russians, mentioned in a previous chapter, which took place about this time, and the inability of the Shogun to take any retaliatory measures, impaired the prestige of his government and increased the general dissatisfaction with the existing order of things. The capacity for aggressive action, of which Russia showed

herself so amply possessed, opened the eyes of the Shogunate. Its immediate effect was to make the authorities desirous of obtaining, as soon as they could, enough information about foreign nations to enable them to understand the nature and might of the people who could treat Japan with such scant courtesy. Orders were, therefore, issued for the translation of foreign books, and the work already described by me undertaken.

It was indeed fortunate for the future independence of Japan, that at this juncture in her history, the nations of Europe were too busy to devote their full attention to her. They were in the throes of the turmoil caused by Napoleon's rise to power, and, with danger threatening them at home, could ill afford to think of such a far-off country as Japan. The breathing time thus allowed proved invaluable, for, when Japan again found herself face to face with Europe, her ignorance of things modern had been considerably dispelled by the labours of those of her sons who had devoted all their energies to making her understand the secrets of Western Sciences, and to giving her, thereby, a truer perspective of the foreign world than she had hitherto possessed.

But Europe did not comprise the whole of the foreign world. America, who had kept herself free from European politics, had, in the meanwhile, developed whaling interests in the seas of China and Japan, and had created a great industry of her own. Several times it had happened that her ships had been cast away on Japanese soil and her sailors roughly handled. She had also begun to find it necessary, in order to carry on her trade with the ports of China, to establish a

coaling station for her boats in Japan, for in those days, owing to the smallness of their size, boats could not carry much coal at a time. The American Government, therefore, took upon itself the important task of compelling Japan to unlock her doors to foreign trade and to come into line with the other nations of the world, whose economic needs could no longer permit her to keep herself secluded.

Thus it was that in the year 1853, Commodore Perry was despatched to Japan with a squadron of four ships-of-war and a crew of 560 men. The shores of Japan had not witnessed such an array of foreign ships since those sent by Kublai Khan in 1281. So great was the impression made on the Japanese by the sight of these steam-propelled ships, that the Emperor ordered that at all the principal shrines of the land prayers should at once be offered for these foreigners to be driven away in the same way in which the Mongols had been driven away in the past.

But this time there arose no storms to scatter the enemy; for Perry's arrival was really the entry of a new force into the life of the nation—a force which was to instil into it that new energy and those new ideas with the help of which the Japanese were destined to raise their country to the position of eminence which she to-day occupies. Once again, therefore, did the Spirits of the Ancestors of the Japanese help them, though this time it was by their refusal to disperse the foreign fleet then making so brave a display under the leadership of the American Perry.

This sudden arrival of Commodore Perry had

two immediate results—it made the Japanese realize, better than they had done ever before, their state of utter helplessness when faced with such forces as those then before them, and it re-kindled in their hearts that fervent patriotism, which, in former days, had always enabled them to drive away their enemies, but which, owing to the two centuries of peace enforced by the Tokugawa Shoguns, had now dwindled to a mere parochial partizanship and to loyalty to one feudal lord as against another.

Perry had brought with him a letter from the President of America, addressed to the Sovereign of Japan, but had enough tact not to press for the conclusion of a treaty at once. After staying in Japanese waters for ten days, he withdrew his ships, but before leaving, informed the authorities that he would return the next year, by which time he expected that the answer to the proposals made by America would be ready. Soon after, the then reigning Shogun, Iyeyoshi, who had been ailing for some time, died, and was succeeded by Iyesada, the 13th Shogun of the Tokugawa family.

The full gravity of the situation had now dawned upon the Shogun. Not feeling himself sufficiently strong to deal with the situation that had now arisen, he decided to consult the chief feudal lords of the country. Perry's letter was circulated, and they were asked to give their opinion. I give below the gist of the majority of the replies received. It will show how the important men of the day in Japan regarded the question of her intercourse with foreign nations: "The ultimate purpose of foreigners in visiting

Japan is to reconnoitre the country. This is proved by the action of the Russians in the north. What has been done by Western States in India and China would doubtless be done in Japan also if opportunity offered. Even the Dutch are not free from suspicion of acting the part of spies. Foreign trade, so far from benefiting the nation, cannot fail to impoverish it, inasmuch as over-sea commerce simply means that, whereas Japan receives a number of unnecessary luxuries, she has to give in exchange quantities of precious metals. To permit foreign intercourse would be to revoke the law of exclusion which has been enforced for centuries, and which was the outcome of practical experience."

The full intensity of the feeling against permitting the foreigners to have anything to do with Japan, can be seen in the appeal made to his country-men by the powerful Daimyo of Mito: "The annals of our history speak of the exploits of the great, who planted banners on alien soil; but never was the clash of foreign arms heard within the precincts of our holy ground. Let not our generation be the first to see the disgrace of a barbarian army treading on the land where our fathers rest. * * * Peace and prosperity have enervated the spirit, rusted the armour, and blunted the swords of our men. Dulled to ease, when shall they be aroused? Is not the present the most auspicious moment to quicken their sinews of war?"

But, while Perry was away, the lesson, which his sudden arrival had taught, sank deep into the mind of the authorities. The construction of batteries to guard the bay of Yedo and some

other portions of the coast was commenced at once, and the order, formerly passed, against the building of sea-going boats, cancelled. So completely did the Shogunate reverse their former policy, that now they actually invited the big feudal lords to build and equip large ships which could be used for purposes of national defence. The Dutch, too, were requested to obtain important books on military science from Europe, and to have a man-of-war constructed for the Government. Cannon were cast; troops drilled; and all the Japanese, who had acquired any knowledge of foreign countries through the Dutch language, were at once taken into Government service.

But the deeper the authorities went into the question before them, the more did they realize how utterly impossible it was for Japan to even think of offering any armed resistance to Commodore Perry on his return next year. Orders were, therefore, issued to deal with the Americans courteously if they returned.

Perry, true to his word, came back in February 1854, but this time brought with him ten men-of-war with crews numbering 2,000. With such a display of force, most of his difficulties vanished, and, on the 31st March 1854, Japan signed a treaty in which she agreed that:—

1. The two ports of Shimoda and Hakodate should be opened to the visits of American citizens, who would there enjoy treatment differing from that formerly extended to the Dutch people in Nagasaki, where they were subjected to strict control not much differing from confinement.
2. The peoples of Japan and the United

States of America should exchange friendly intercourse on an equal and uniform basis for all classes, high and low, rich and poor.

3. Assistance should be mutually extended to ships in distress of the two contracting parties, protection afforded to their crews and passengers, and freedom to purchase articles of necessity.

Soon, Russia, Holland, and England, too, obtained treaties similar to the one mentioned above. The ability and tact with which Commodore Perry conducted the negotiations can be seen from the clever way in which he avoided all mention of commerce, which he knew was then repugnant to the Japanese mind. His success is due to his having given a purely humanitarian aspect to the relationship he was seeking to establish—an aspect to which no one, even amongst the foreigner-hating Japanese, could seriously object.

The negotiation of the first commercial treaty with Japan was the work of Townsend Harris, who was sent, in August 1856, as the first American Consul. He possessed in ample measure the tact, patience, and courage, so necessary in those days in dealing with the Japanese, and, by their judicious display, succeeded, on the 29th of July 1858, in obtaining the Shogun's signature to a treaty consisting of the following main articles :—

1. Japan and the United States of America were henceforth to cultivate friendly relations with each other.
2. Besides the ports of Shimoda and

Hakodate, the ports of Yokohama and Nagasaki were to be opened on the 4th July 1859; that of Niigata on the 1st January 1860; and that of Kobe on the 1st January 1863. Shimoda was to be closed six months after the opening of Yokohama.

3. The Japanese Government were to levy duties on imports and exports.
4. The Americans were to remain under the jurisdiction of their own Consular Courts, and not under the Japanese Courts of Law.
5. The Americans were to be allowed to move freely in the neighbourhood of the open ports in a space of about 25 miles.
6. Religious tolerance was to be extended to the Americans in the regions open to them.
7. The Japanese Government to extradite American criminals.
8. The United States were to be willing to sell ships of war, steamers and arms to the Japanese Government, and to place at its disposal instructors, officers and artisans.
9. The treaty was to come into force from the 4th July 1859.

This treaty, which was signed at Yedo, was soon followed by similar treaties with France, England, Russia and other European Powers, and the doors of Japan, so long closed against foreigners, were now finally opened to the commerce of the whole world.

CHAPTER X

The Fall of the Shogunate

IT was but to be expected that the sudden reversal of the long established policy of seclusion, and the circumstances which led to it, should cause a ferment in a tradition-loving country like Japan, and many were the difficulties that now beset the Shogunate.

The vast majority of the feudal lords, unable to gauge the full extent of the power behind the foreigners, felt that the Shogun had brought deep humiliation on the country by having agreed to sign treaties with them. To the general dissatisfaction against the Shogunate, which had been growing for some time, was now added political discontent also. Nor were the Shoguns, who now governed Japan, the strong men their ancestors had been. Iyesada was a ruler, physically unfit, and Iyemochi, who succeeded him in 1858, was only a boy of twelve. He too died in 1866, and was succeeded by Keiki (or Yoshinobu as he is sometimes called), who was the last of the long line of the Tokugawa Shoguns.

The gradual weakening of the Shogunate, and the frequent changes just described, made it possible for the general disaffection to gather great

force. Some of the important Daimyos, too, such as those of Satsuma and Choshu, whose princely fiefs were situated in the south, began to show their jealousy of the continued supremacy of the Tokugawas, who, in their eyes, now that the hey-day of their glory was over, represented nothing more than a clan similar to their own.

Though surrounded by enemies at home, the Shogunate had enough common sense to realize that, since it was not possible to enter into an armed conflict with the powerful strangers then standing fully prepared for all eventualities at the very gates of the country, both its safety and that of the Empire demanded that the risk of a military defeat at their hands should, somehow or other, be averted. It was for this reason that the first commercial treaty had been signed, in spite of the wishes of the nation at large and of the majority of the feudal lords. What made the situation particularly difficult was the attitude of the nominal Emperor at Kyoto. So very uncompromising was it that, in view of the urgency of the case, the unfortunate Shogun had been obliged to sign the treaties without the Imperial sanction, and thereby to take the full responsibility for it on his own shoulders.

From now onward, the opposition to the Shogunate continued to become more and more acute. A strong party was soon formed, under the leadership of the powerful chiefs of the Choshu and the Satsuma clans, which aimed at the revival of the power of the Emperor as against that of the Shogun, and at the establishment of the old Shinto faith in opposition to the Buddhism patronized by the Shogunate. It also

hoped to bring about the final expulsion of the foreigners with whom the Shogun was accused of plotting.

It was now openly preached that, since the Shogun was no longer strong enough to withstand the foreign barbarians, the nation should rally round the Emperor, and, as in the days of old, once again drive the alien enemy back into the sea.

The country soon found itself divided into three parties: (1) those who believed in the policy of free intercourse with the foreigners, as agreed to by the Shogun, (2) those who believed that while only the least possible concessions should be allowed to the aliens, the time thus gained should be utilized for the preparation necessary to drive them out again, and (3) those who believed uncompromisingly in the continuation of the old policy of complete seclusion.

In the midst of all this chaos, the Shogunate did its best to seek co-operation. It assembled all the feudal lords, and once more sought their advice. But so unanimous was their opposition to having anything to do with the foreigners, that the Shogunate soon saw that the gigantic task of modernizing Japan and of opening her up to the foreign world would have to be undertaken by it alone, without the expectation of any help from any quarter.

Though the Shogunate saved Japan by this unflinching determination, it thereby weakened its own position still further, for, it now became known to all that the policy, which was being advocated by the Government of the day, had not only no support from the feudal lords, but was one

to which even the Emperor was opposed.

The cry, "Down with the barbarians and the Shogunate! Uphold the Imperial power!" was now heard everywhere, and Japan found herself in the throes of one of those crises which have so frequently determined the future of nations.

That astute observer of events, the late Mr. Griffis, has thus described the wave of indignation that passed over the land when it was known that the Shogun had signed treaties with the foreigners: "All over the country thousands of patriots left their homes, declaring their intention not to return to them until the Mikado, restored to power, should sweep away the barbarians. Boiling over with patriotism, bands of assassins roamed the country, ready to slay foreigners or the regent, and to die for the Mikado."

One of the ways by which the extremists hoped to attain their object was by bringing about a collision between the Shogunate and the foreigners with whom it had signed the unpopular treaties; and this result they thought would be achieved by the wholesale assassination of as many of them as they could find. It was believed that by doing so they would show to the foreigners themselves that the treaties concluded by the Shogunate were of no practical value.

The attacks, therefore, on foreigners, and even on some of their legations, now became frequent, and many of them lost their lives. In 1862, this intolerable situation was brought to a head. Three British subjects were attacked, on the road between Yokohama and Yedo, and one of them was killed, by the followers of

the Lord of Satsuma. The excuse given for the murder was that these Englishmen had tried to force their way through the procession of the nobleman, and had consequently deserved death for the insult.

On being asked to deliver the guilty retainers, the Daimyo of Satsuma refused to do so; and since he was one of the strongest and most important of the feudatories, even the Shogun found himself unable to mete out any punishment to him.

To wipe out this insult, and to create a deeper respect for themselves, the British sent Admiral Kuper, with a fleet of seven vessels, who bombarded Kagoshima—the capital of the fief of Satsuma—destroyed its forts, and burned down the greater part of the city.

Three months earlier, that second great feudatory, the Lord of Choshu, too, had opened fire from his forts on boats belonging to America, France, and Holland. He had done so in obedience to an edict, which, unknown to the Shogun, had been secretly obtained from the Emperor at Kyoto, and in which the 11th of May, 1863, had been fixed as the date for the inauguration of the attempt to expel the hated foreigners, and thus to “purify the Land of the Gods.” Such defiance could not be allowed to go unpunished; and since the interests of all foreigners were one, British men-of-war at once proceeded to Shimonoseki, and demolished Choshu’s forts.

These two manifestations of the physical superiority of the foreigners had very far-reaching effects on the psychology of the entire nation. They made it quite clear, even to the con-

servatives, that the impotence of Japan was such that all hopes of driving the foreigners out by force of arms should, anyhow for the present, be given up.

In the words of that well-known historian of Japan, Brinkley : "In the face of the Kagoshima bombardment and the Shimonoseki expedition, no Japanese subject could retain any faith in his country's ability to oppose Occidentals by force. Thus the year 1863 was memorable in Japan's history. It saw the 'barbarian-expelling' agitation deprived of the Emperor's sanction ; it saw the two principal clans, Satsuma and Choshu convinced of their country's impotence to defy the Occident ; it saw the nation almost fully roused to the disintegrating and weakening effects of the feudal system ; and it saw the traditional antipathy to foreigners beginning to be exchanged for a desire to study their civilization and to adopt its best features".

In the opinion of a Japanese author, too, these bombardments are to be considered as "a signal proclaiming to all the world that Japan had been awakened from her long dream of seclusion and self-content".

Meanwhile, the treaties themselves, which had been the cause of so much worry to the Government, still remained unratified by the Emperor. Therefore, Sir Harry Parkes, who arrived in Japan in 1865 as the representative of Britain, lost no time in taking up the question, and in trying to get it settled. He saw that the sanction of the Emperor at Kyoto must be obtained at all costs, if the validity of the treaties was to be made real, for, it had now

become clear to him that in relation to the Emperor the Shogun should be deemed as nothing more than a regent.

To strengthen his chances of success, Sir Harry Parkes collected together a fleet of British, French, and Dutch war-ships, and with them sailed into the present port of Kobe, which was the one nearest to Kyoto, the Imperial capital. Though his intention was only to emphasise the might of the foreigners, and not to commit any act of actual aggression, yet this naval display proved a death-blow to the Shogunate.

The Emperor was furious that the Shogun had not been able to prevent the insulting arrival of the hated foreigners so near his Imperial abode; and, though subsequently compelled to ratify the treaties, he inflicted a heavy disgrace on the Shogun, who died the next year, in 1866, and was succeeded by Keiki, the last official to fill that post.

The next year, the Emperor Komei also died, and Mutsuhito, then only 15 years of age, ascended the throne. Under him Japan gradually developed into one of the great powers of the modern world, and it is his son who today rules the country as the Emperor Yoshihito.

Keiki, the new Shogun, understood, more fully than ever his predecessors had done, that the only hope for the independence of Japan now lay in raising her, as soon as possible, to the level of the cultural and material prosperity of the advanced nations of the West. With this object in view, the first thing he did was to undertake the re-modelling of the Japanese army on European lines, and to engage English officers for the

reorganization of the navy. He thus started Japan on that career of intensive but judicious modernization which at last gained for her the high position she holds today.

It soon became obvious to Keiki, that the best welfare of the country could now only be served by bringing about its unification, and by the concentration of all authority in one hand, and not in two, as had been the case so far. He also saw that the only authority whom each and every Japanese would unquestionably recognize and obey would be that of the Emperor. So, with a self sacrifice, reminiscent of the best traditions of Japan, Keiki made up his mind to surrender back into the hands of the Emperor the powers which the members of his own family had now been wielding for more than two centuries and a half. He summoned a large council of all the feudatories and other notables of the realm, and informed them of his decision. On the 19th November, 1867, he tendered his resignation, and it was accepted by the Emperor. With this episode the Shogunate came to an end. A new system of Government, based on foreign models, was gradually devised, which still continues in force in Japan.

The document in which Keiki conveyed his resignation to the Emperor is a remarkable one, and I give below a translation to show how unique is its character in the annals of Oriental history:—"The fact that there is more than one source of authority in the administration of national affairs is a hindrance to the establishment of the national policy, especially when our foreign intercourse is increasing day by day. In

order to remove this difficulty, your humble servant, Yoshinobu, beseeches Your Majesty to relieve him from his office of Shogun, though long inherited, and prays that the Imperial Court will directly manage all national affairs. It is earnestly believed by your servant that the interests of the country may be best advanced and its position best maintained among the nations of the world by the awakening of public opinion and by the patriotic and unanimous co-operation of all, under the guidance and decision of the Imperial will."

In a conversation, too, which Keiki had with the late Marquis Okuma, in the year 1904, he related the motives for his resignation thus:—"The relation of the Crown to the Shogunate was entirely different from what existed in the feudalism of China or of the countries in Europe. My ancestors never allowed the Emperor's sovereignty to be compromised. But whenever a new Shogun came into office, a ceremony of installation took place, under the sanction of Imperial Ordinance, showing that we never claimed the title by our own right. Besides, we neither conferred nor withdrew any title or rank without Imperial ratification. Only in matters of arms or politics we used to hold ourselves responsible, facing all difficulties and never giving any trouble to the Imperial Court. But the moment came when the open-door policy must be adopted. Then, indeed, it was necessary to dispense with the dual system. The whole nation had to stand like one man and make clear wherein the real sovereign power lay; an enlightened form of Government had to be adopted. The Shogunate

could never meet these requirements, and it was now worse than useless. On this ground I restored the power to its rightful owner, the Emperor. Fortunately, His Majesty accepted it. But at that very moment I failed to control my own vassals, and they consequently gave trouble to the new authorities. Thus, conscious of my great fault towards the Emperor and our ancestor, I gave up worldly affairs and now lead a secluded life of penitence."

The dignified simplicity and pathos of the above conversation tell their own tale, and no comment from me is necessary, save, that the trouble mentioned therein refers to the resistance offered by some of Keiki's followers to the new authorities into whose hands passed all power on his resignation. The actual episodes need not be described here, for the new Government was able to put down all opposition without any great difficulty.

CHAPTER XI

The Unification of the Country

WITH the acceptance of Keiki's resignation the Emperors of Japan, after having held nominal rule for six centuries, again assumed direct control of the government of their country; and to the era which now began, in 1868, the name of the Meiji Era—the Era of Enlightened Government—was given.

Though there were still many who hoped that now that the Emperor had got back his power, the policy of the expulsion of foreigners would be ruthlessly carried out, since it was in that belief that the nation had rallied round the Emperor in opposition to the Shogunate, the majority of the people had at last come to see that the reversion of Japan to her former state of complete seclusion was no longer possible.

To those, too, in whose hands lay the real power, and who worked behind the fifteen-year old Emperor, it was now as clear as it had been to their unfortunate predecessor, the Shogun, that the only way by which Japan could be saved was by giving to her, as soon as possible, the same knowledge and instruments of war as were possessed by the foreign nations with whom she now stood face to face.

A few years before the Restoration, the Shogunate had already begun to send students for study to such foreign countries as Holland, Russia and England; and the Government of the Restoration continued the same policy. It was necessary that before radical changes could be safely carried out, there should be in the land a body of men fully conversant with the details of the systems of government of the advanced countries of Europe.

Important feudal lords, too, such as those of Satsuma and Choshu, had, for some time past, been secretly sending their vassals to foreign lands to find out new measures of defence against the menace that threatened their fiefs just as much as the rest of the country; and it was these young Samurai vassals who, on their return, organized the Imperial Party and led the agitation that brought about the downfall of the Shogunate.

Into the hands of these men now came all the executive power, and on their shoulders devolved the complicated task of substituting a new Government in place of the one they had destroyed. Though the average age of the members of this remarkable band of men did not exceed thirty years, their stay in foreign countries had disclosed to them the great weakness of their own land. Imbued with the spirit of the West, they determined to carry out those extensive changes without which they felt Japan could never become strong.

One of the first acts of the new Government was to grant the foreign representatives an audience with the Emperor, an act without precedent in Japanese history. At the same time, an

edict was also issued, which declared that "any Japanese subject thereafter guilty of violent behaviour towards a foreigner would not only act in opposition to the Imperial command, but would also be guilty of impairing the dignity and good faith of the nation in the eyes of the powers with which His Majesty had pledged himself to maintain friendship."

With the issue of this edict, the Emperor, whose party had been formerly opposed to the establishment of friendly relations with the foreigners, now himself stood forth as the champion of that very policy, which, when acted upon by the Shogunate, had been so distasteful not only to him but also to the whole nation.

From this time onward, Japan began to accept the international law of Europe, and to assimilate, gradually, all those features of European civilization and culture, which, in the opinion of those in charge of the Government, were expected to prove useful and strength-giving, materially as well as politically, for the country.

The moral motives for the rapid modernization of his country have been well described by Dr. Nitobe, who says: "When we opened the whole country to foreign trade, when we introduced the latest improvements in every department of life, when we began to study Western politics and sciences, our guiding motive was not the development of our physical resources and the increase of wealth; much less was it a blind imitation of Western customs. The sense of honour which cannot bear being looked down upon as an inferior Power—that was the strongest of motives. Pecuniary or industrial considerations

were awakened later in the process of transformation."

To mark a definite departure from the old system of Government and the entry of Japan on a new one, an assembly, consisting of the Imperial Princes, high officials of the court, and feudal chiefs, was convened on the 6th April, 1868; and in the presence of all thus assembled, the young Emperor pronounced the following oath of five articles, which was at once proclaimed to the entire nation:—

- I. Deliberative Assemblies shall be established and all measures of Government shall be decided by public opinion.
- II. All classes, high and low, shall unite in vigorously carrying out the plan of government.
- III. Officials, civil and military, and all common people shall, as far as possible, be allowed to fulfil their just desires, so that there may not be any discontent among them.
- IV. Uncivilized customs of former times shall be broken through, and everything shall be based upon just and equitable principles of nature.
- V. Knowledge shall be sought for throughout the world, so that the welfare of the Empire may be promoted.

"Desiring to carry out a reform without parallel in the annals of Our country, We Ourselves here take the initiative and swear to the Deities of Heaven and Earth to adopt these fundamental principles of national government, so as to

establish thereby the security and prosperity of the people. We call upon you all to make combined and strenuous efforts to carry them out."

This declaration by the Emperor ushered in a new epoch in the history of Japan—an epoch of radical changes carried out with lightning speed.

The most difficult problem now before the Government was that of the unification of the nation, and so pressing did they deem it to be, that Okubo, one of the most important men in the new administration, once announced, that in his opinion, a railway, built from Yezo to Kiushiu, even if it paid no dividend for a thousand years, would be of incalculable advantage to the country in unifying the people. And he did not, by any means, exaggerate the situation, for it must be remembered, that the greater part of the country was still in a state of feudalism, divided into numerous fiefs, each ruled by a Daimyo, and almost independent, in local matters, of the central Government. Each fief still raised its own taxes, coined its own money, exercised judicial authority and carried out its administration in its own way.

To create homogeneity out of this bewildering chaos was no easy task. But the new Government soon saw that as by the abolition of the Shogunate all power had now been vested in one man—the Emperor—in the same way, the country too should be unified and brought under one system of administration, and should no longer be allowed to continue in its present state of a collection of heterogeneous principalities, each with different laws and customs. So, with the courage, characteristic of the nation, the

momentous decision was taken to abolish feudalism in as short a time as possible in the larger interests of the country as a whole.

The way in which this object was attained is remarkable, and affords a wonderful instance of patriotism. The first step towards the centralization of administrative authority was an order instructing each Daimyo to appoint an official in his fief, who should act as the agent of the Imperial Government, and thus be a means, hitherto lacking, of direct communication between the different fiefs and the central Government. This was done in 1868.

As the next step, the young men, who formed the Government, began to urge upon their respective feudal lords the importance of returning to the Emperor all the privileges and lands, which, for centuries, had been their family fiefs. In other words, they desired the feudal lords to do the same with their lands, in the interests of the unification of the country, as the Shogun had done with his powers.

The Daimyos of Satsuma, Choshu, Tosa, and Hizen, at that time the most powerful magnates in Japan, were the first to agree to make the sacrifice demanded of them. They signed and forwarded to the Emperor a document in which they stated: "Formerly the Imperial family alone held the reins of government, and so should they govern in the future. The whole Empire must be governed by our Emperor, since the land belonged to him from the beginning, and all the people are his subjects. Our vassals cannot live a single day without the Emperor. In the Middle Ages the Kamakura Shogunate

violently bereft the Emperor of his power. The Tokugawa Shogunate and ourselves did not realize the wrong we were doing. But now we repent, and are prepared to give our lands back to the Emperor. Only if our Empire is united under one ruler will it be able to compete with the European states."

So magical was the effect of the lead thus given by the chief feudal lords of the country, that out of the two hundred and seventy six Daimyos in the land, there were only seventeen who hesitated to follow their remarkable example.

To effect the total abolition of feudalism, in as smooth a way as possible, the Government was wise enough, after having accepted the surrender of their fiefs and privileges, to reappoint the Daimyos as Imperial Governors in their former fiefs; but care was taken to see that they went to these appointments with greatly reduced powers.

In 1871, even this compromise was abolished. The Daimyos were invited to retire into private life, and to settle down in Yedo, which had, since the Restoration of the Emperor, been renamed Tokyo ("Eastern Capital"); and to them were given permanent pensions by Government, varying from one-tenth to one-half of their original incomes.

Their Samurai followers, too, were pensioned off in the same way, and were given permission to increase their income by joining any profession or adopting any career they chose. The fiefs of the Daimyos were re-organized into Prefectures, and placed under the control of officials appointed and dismissible by the Emperor.

A foreign eye-witness has given us an account of how these orders for the abolition of the centuries-old privileges of the feudal lords were received and carried out in one of the fiefs—a scene the like of which must have been enacted in all the other fiefs on the same day: “From an early hour this morning, the Samurai in ceremonial dress have been preparing for the farewell, and have been assembling in the castle. I went over to the main hall at 9 o’clock. I shall never forget the impressive scene. All the sliding paper partitions separating the rooms were removed, making one vast area of matting. Arranged in the order of their rank, each in his starched robes of ceremony, with shaven-crown, and gun-hammer top-knot, with hands clasped on the hilt of his sword resting upright before him as he sat on his knees, were the three thousand Samurai of the Fukui clan. Those bowed heads were busy with the thought born of the significance of the scene. It was more than a farewell to their feudal lord. It was the solemn burial of the institutions under which their fathers had lived for seven hundred years. Each face seemed to wear a far-away expression, as if their eyes were looking into the past, or striving to probe an uncertain future.

“I fancied I read their thoughts. The sword is the soul of the Samurai, the Samurai the soul of Japan. Is the one to be ungirt from its place of honour, to be thrown aside as a useless tool, to make way for the ink-pot and the ledger of the merchant? Is the Samurai to become less than the trader? Is honour to be reckoned less than money? Is the spirit of Japan to be abased to the

level of the sordid foreigners who are draining the wealth of Japan? Our children, too, what is to become of them? Must they labour and toil, and earn their own bread? What are we to do when our hereditary pensions are stopped, or cut down to a beggar's pittance? Must we, whose fathers were glorious knights and warriors, and whose blood and spirit we inherit, be mingled hopelessly in the common herd? Must we, who would starve in honourable poverty rather than marry one of our daughters to a trader, now defile our family line to save our lives and fill our stomachs? What is the future to bring us?

"These seemed to be the thoughts that shadowed that sea of dark faces of waiting vassals. One could have heard a pin drop after the hush that announced the coming of the Daimyo.

"Matsudaira, late lord of Echizen, and feudal head of the Fukui clan, who was to-morrow to be a private nobleman, now advanced down the wide corridor to the main hall. He was a stern-visaged man of perhaps 35 years of age. He was dressed in purple satin hakama, with inner robe of white satin, and outer coat of silk crape of a dark slate hue, embroidered on sleeve, back, and breast with the Tokugawa crest. In his girdle was thrust the usual side-arm, a wakizashi, or dirk, the hilt of which was a carved and frosted mass of solid gold. His feet, cased in white socks, moved noiselessly over the matting. As he passed, every head was bowed, every sword laid prone to the right, and Matsudaira, with deep but unexpressed emotion, advanced amidst the ranks of his followers to the centre of the main hall. There, in a brief and noble address, read

by his chief minister, the history of the clan and of their relations as lord and vassals, the causes which had led to the revolution of 1868, the results of which had restored the Imperial House to power, and the Mikado's reasons for ordering the territorial princes to restore their fiefs, were tersely and eloquently recounted. In conclusion he adjured all his followers to transfer their allegiance wholly to the Mikado and the Imperial House. Then, wishing them all success and prosperity in their new relations, and in their persons, their families, and their estates, in chaste and fitting language he bid his followers solemn farewell.

"On behalf of the Samurai, one of their number then read an address, expressive of their feelings, containing kindly references to the prince as their former lord, and declaring their purpose henceforth to be faithful subjects of the Mikado and the Imperial House."*

To prevent any loss of social distinction from this surrender of their positions, all the nobles were grouped together and given the title of Kwazoku or Hereditary Peers.

Thus ended feudalism in Japan; and from now onward, all the energies of the rulers and the ruled were devoted to the still more rapid assimilation of that Western culture and science, which alone had the power to defend Japan against such aggression by European nations as had fallen to the lot of China, their neighbouring country.

* Griffs, *The Mikado's Empire*, p. 533.

CHAPTER XII

Japan becomes a World Power

THE speed with which changes now began to be introduced became more accelerated. Englishmen were at once engaged, by the new Government, to take in hand the work of laying down railways and telegraphs; the organization of the navy had already been entrusted to them some time earlier. For the remodelling of the army, Frenchmen were at first employed, but, later on, were discarded in favour of Prussians, whose victory in 1871 in their war with France convinced the Japanese of Prussian superiority in military science. Many officers were also sent abroad to study the various systems of modern warfare followed in Europe. The Code Napoléon was adopted as the model for a new code of law, the compilation of which was placed in the hands of French lawyers especially engaged for the purpose. In matters appertaining to medicine, public sanitation, and science, Germany was made the model, while for the study of commercial methods England and America were selected. In education, too, the American system was followed, but was soon changed for that of Germany. As early as 1872 education was made compulsory, and in 1873 the Gregorian Calendar

was adopted.

Universal conscription, too, was now introduced, which brought about the disappearance of the monopoly, so long enjoyed by the Samurai, of being the only people allowed to follow the military profession; and in 1876, the final blow was dealt to their privileges, when even the wearing of swords, till then the most esteemed prerogative of the Samurai, was forbidden.

These changes, however, were too rapid to be assimilated by the nation; and many now began to believe that all that was honourable in the history and culture of their country was being swept aside by the young men who had taken possession of the Government. Dissatisfied with what they saw around them, some of the Samurai rose in arms, and were joined by no less a person than the Lord of Satsuma, who, too, had begun to feel discontented with the comparatively unimportant position accorded to him under the new regime. This rising, which was successfully put down by the Government forces, is known as the Satsuma Insurrection, and constitutes the last attempt at civil war in the history of Japan. The fighting lasted from the 29th of January, 1877, to the 24th of September; and the total number of killed and wounded amounted to 35,000.

The victory of the Government troops over the rebels, due as it was to the efficient use of all modern methods and instruments of war, not only raised the prestige of the new Government, but also convinced the people still more how necessary it was to adopt Western methods in every walk of life. It also showed to them, and

this was most important, that a conscript army, even though it did not consist of only Samurai, was, nevertheless, a powerful instrument of war, and, as such, deserving of all encouragement and respect.

Soon, there grew up a party which began to clamour for the establishment of a parliamentary system of government of the same kind as existed in the advanced countries of Europe. The problem which the authorities now had to face, in view of this demand, was a difficult one. They saw that if in the present condition of the cultural development of the country they allowed the masses at large to have a voice in the Government, the speed with which it was necessary to modernize Japan would be considerably decreased; for, the only persons, who knew how to proceed with the different measures needed for this great change, were the very men then in authority. The general public was still ignorant of the conditions prevalent in European countries, which very few had as yet either visited or studied.

But as the Emperor had declared in his Oath that deliberative assemblies would be formed, something had to be done. Orders were therefore issued, in 1878, for the convening of popularly elected assemblies in each of the Prefectures; and these assemblies were placed under the Prefectural Governors with whom they were ordered to co-operate, but with whose duties or powers they were not allowed to interfere in any way. It was definitely laid down in the Order that the assemblies were only "to consult upon the Budget of the expenditures which are to be defrayed out of the local taxes, and upon the

ways of raising the local taxes." The veto of bills remained in the hands of the Governors, as also the power to dissolve the assemblies and order the election of new ones, should they prove recalcitrant.

Such purely nominal powers, it is obvious, could not satisfy the people. The demand for more real power, in imitation of European countries, continued to grow; and by 1881, the pressure on the Government became so strong, that it was found necessary to promise that within the next ten years a Constitution would be granted to the country, wherein provision would be made for the establishment of a Diet, of which the Lower House would be elected by the people.

For this purpose, Ito, who had already impressed his personality on his colleagues in the new Government, and who possessed, in a remarkably high degree, powers of administration and organization, was at once despatched to study the Constitutions of the different countries; and so deeply was he influenced by what he learned from Bismarck, that he selected Germany as the country whose Constitution should be copied by Japan. Accordingly, on the 11th of February, 1889, the Emperor, in fulfilment of the promise given to his people, granted the present Constitution amidst the general rejoicings of the whole nation.

But while every thing possible was being done to raise Japan to the position of the most progressive countries, there still remained one feature in her relations with foreign nations, which continued to appear to the Japanese to be most humiliating.

In the treaties which Japan had signed with Western nations, the principle had been adopted that foreigners residing within the country were to be exempted from the operation of her criminal laws, and were to be tried only by tribunals of their own nationality. Not only was this a great blow to the sovereign rights of Japan as an independent State, but there also resulted from it the same kind of evils as those from which Turkey suffered for so long under the so-called Capitulations, and from a continuance of which the Angora Government of Ghazi Mustafa Kemal Pasha is striving to save her to-day at the Lausanne Conference.

As early as 1871 Japan had made her first attempt to abolish these Consular Courts. She had sent a mission, under Prince Iwakura, to America and Europe to explain to the countries concerned how the system of Government had now entirely changed, and how it was unfair to let her continue to suffer any longer under the demoralizing weight of extra-territorial jurisdiction. But the mission had proved unsuccessful, the members being informed that since the laws and usages of Japan did not yet approximate to the requisite standards, nothing could be done.

Undeterred by the failure of the first negotiations, but realizing the force of the objections raised by foreign nations, Japan concentrated all her attention on a still further adoption of Western institutions. With a rapidity that seems magical, she reorganised her entire judicial administration by recasting her criminal and civil laws to suit modern needs, established colleges for the study of jurisprudence, and, by

1883, felt that she was ready to make another attempt to remove the yoke of foreign Consular Courts which had, in the meantime, become still more irksome.

One statesman after another now threw himself into the fight, and hammered at the chancelleries of Europe, but was not, at first, vouchsafed a fair hearing. It seemed as if nothing would make the European nations alter their unjust attitude, and that it was in vain that the Japanese represented to the world how prejudicial to justice it was that the Consuls of some of the countries, who were themselves merchants, and lacking in legal training, should be given the power to act in the capacity of magistrates and try cases in which they were themselves interested.

The negotiations now became very delicate, for, with every rebuff that her statesmen received at the hands of the foreign nations, feeling in Japan rose higher and higher. Many, unable to bear the humiliation much longer, openly clamoured for war, but those who controlled the Government knew that any armed conflict with all the European nations combined was out of the question. Patience, dignity, and diplomacy were brought into play instead, and the way in which the negotiations were conducted for eleven years, from 1883 to 1894, shows what a firm grasp the Japanese statesmen had acquired of modern world-politics, even though they had only recently emerged from an archaic feudalism.

At last, in 1894, Japan offered to Europe, in return for the abolition of the extra-territorial jurisdiction, the complete opening up of the

whole country to foreigners, as well as the rescinding of all restrictions on their travel. Led by Great Britain, who saw in Japan a rising nation in the East with whom an alliance would be advantageous, the other Treaty Powers, too, accepted the offer, and agreed to the removal of their jurisdiction from the country, thereby according to Japan that equal treatment with the other independent nations of Europe which she had been so earnestly seeking for such a long time.

It was definitely laid down that from July, 1899, "jurisdiction over all British subjects within the confines of Japan should be entrusted to Japanese tribunals, provided that the new Japanese codes of law should have been in operation during at least one year before the surrender of jurisdiction. Japan, on her side, promised to throw the whole country open from the same date, removing all limitations upon trade, travel, and residence of foreigners."

It was on the signing of the above treaty with Great Britain that Viscount Aoki, the negotiating Japanese Minister, wrote in his Memorandum on the subject that: "The treaty opens to Japan a new era in her foreign relations, for it proclaims for the first time its full and legitimate reception into the fellowship of nations. To Great Britain it signifies free access to the whole interior of the Japanese Empire on the usual terms of European international intercourse."

The war with China, which now broke out, and which continued till 1895, when it ended in complete victory for Japan, convinced Europe, for the first time, of the power for aggressive action that

Japan had quietly developed ; and so great was the impression made by the extraordinarily efficient organization of her army and navy, that by the end of 1897, all the leading European Powers had signed treaties with her on a footing of perfect equality.

The prestige, thus gained, was enhanced still more by the great defeat that Japan inflicted, a few years later, on her powerful neighbour, Russia. The roar of her guns in Manchuria, and her capture of Port Arthur, made even the dullest in Europe realize that a new nation had come into existence, the safest way of dealing with which was to treat her in exactly the same way as if she too were a great European Power. The Battle of Tsushima, in which the Russian Fleet under Rozhdestvensky, consisting of eight battleships, nine cruisers, three coast-defence ships, one auxiliary cruiser, six special-service steamers, and two hospital ships, was so completely destroyed by Admiral Togo that only two ships escaped, must have come as a great revelation to the Western world. It will ever be considered a most memorable battle in the annals of the world, for it not only secured for Japan a permanent recognition as a Great Power, but also instilled fresh hope into Asia, by showing her that there was no reason why she should continue to accept, as eternal, the aggressive domination of the White Races.

When describing the behaviour of the Japanese Navy, after the annihilation by it of the Russian Fleet, no less an authority than the Military Correspondent of "The Times" said:—"We can recognize that Togo is great—great in the patience he exercised in the face of much provocation to enter

upon the fight under conditions less favourable to the success of his cause; great in his determination to give decisive battle despite advice offered to him to resort to methods of evasion, subterfuge, and finesse; great in his use of not one but every means in his power to crush his enemy, and great, greatest perhaps of all, in his moderation after victory unparalleled in the annals of modern naval war.

“ The attitude of the Japanese people in the presence of this epoch-making triumph is a sight for men and gods. They have the grand manner of the ancients, and their invariable attitude throughout the war, whether in the hour of victory or in that of disappointment, has been worthy of a great people. No noisy and vulgar clamour, no self-laudation, no triumph over a fallen enemy, but deep thankfulness, calm satisfaction, and reference of the cause of victory to the illustrious virtue of their Emperor.”

In 1905, England, ever wide awake in matters political, entered into an offensive and defensive Alliance with Japan. The terms of this Alliance, which I reproduce below, are not without interest for us in India, even though officially it may now be said to have lapsed. They show, beyond any possibility of doubt, how, within 52 years—from the coming of Admiral Perry in 1853 to the signing of this Alliance with England in 1905—Japan succeeded by her ability in raising herself to a position of such importance that even Great Britain, the most powerful nation of the day, thought it profitable to turn her into a friend, and to get from her a promise of help in case of need.

AGREEMENT BETWEEN JAPAN AND THE UNITED KINGDOM, SIGNED AT LONDON, AUGUST 12, 1905.

Preamble. The Governments of Japan and Great Britain, being desirous of replacing the agreement concluded between them on the 30th January, 1902, by fresh stipulations, have agreed upon the following articles, which have for their object:

- (a) The consolidation and maintenance of general peace in the regions of Eastern Asia and of India;
- (b) The preservation of the common interests of all Powers in China by insuring the independence and integrity of the Chinese Empire and the principle of equal opportunities for the commerce and industry of all nations in China;
- (c) The maintenance of the territorial rights of the High Contracting Parties in the regions of Eastern Asia and of India, and the defence of their special interests in the said regions:

Article I. It is agreed that whenever, in the opinion of either Great Britain or Japan, any of the rights and interests referred to in the preamble of this Agreement are in jeopardy, the two Governments will communicate with one another fully and frankly, and will consider in common the measures which should be taken to safeguard those menaced rights or interests.

Article II. If by reason of unprovoked attack or aggressive action, wherever arising, on the part of any other Power or Powers either Contracting Party should be involved in war in defence of its territorial rights or special interests

mentioned in the preamble of this Agreement, the other Contracting Party will at once come to the assistance of its ally, and will conduct the war in common, and make peace in mutual agreement with it.

Article III. Japan possessing paramount political, military, and economic interests in Corea, Great Britain recognizes the right of Japan to take such measures of guidance, control, and protection in Corea as she may deem proper and necessary to safeguard and advance those interests, provided always that such measures are not contrary to the principle of equal opportunities for the commerce and industry of all nations.

Article IV. Great Britain having a special interest in all that concerns the security of the Indian frontier, Japan recognizes her right to take such measures in the proximity of that frontier as she may find necessary for safeguarding her Indian possessions.

Article V. The High Contracting Parties agree that neither of them will, without consulting the other, enter into separate arrangements with another Power to the prejudice of the objects described in the preamble of this Agreement.

Article VI. As regards the present war between Japan and Russia, Great Britain will continue to maintain strict neutrality unless some other Power or Powers should join in hostilities against Japan, in which case Great Britain will come to the assistance of Japan, and will conduct the war in common, and make peace in mutual agreement with Japan.

Article VII. The conditions under which

armed assistance shall be afforded by either Power to the other in the circumstances mentioned in the present Agreement, and the means by which such assistance is to be made available, will be arranged by the Naval and Military authorities of the Contracting Parties, who will from time to time consult one another fully and freely upon all questions of mutual interest.

Article VIII. The present Agreement shall, subject to the provisions of Article VI, come into effect immediately after the date of its signature, and remain in force for ten years from that date.

In case neither of the High Contracting Parties should have notified twelve months before the expiration of the said ten years the intention of terminating it, it shall remain binding until the expiration of one year from the day on which either of the High Contracting Parties shall have denounced it. But, if when the date fixed for its expiration arrives, either ally is actually engaged in war, the alliance shall, *ipso facto*, continue until peace is concluded.

In faith whereof the Undersigned, duly authorized by their respective Governments, have signed this Agreement and have affixed thereto their Seals.

Done in duplicate at London, the 12th day of August, 1905.

(L.S.) Tadasu Hayashi

Envoy Extraordinary and Minister Plenipotentiary of His Majesty the Emperor of Japan at the Court of St. James.

(L. S.) Lansdowne

His Britannic Majesty's Principal Secretary of State for Foreign Affairs.

The prestige of Japan has gone on increasing ever since the above Agreement was signed ; and the important part she played in the recent World War has gained her such a high international status, that even as I write, there is sitting at the Lausanne Conference, which, it must be remembered, has met to decide a question of purely European politics, a Japanese diplomat, whose remarks and advice are listened to with the profound respect due to the representative of a great nation.

The Japanese are proud of having thus compelled the world to acknowledge them as one of the four Great Powers of the day ; and all those in different walks of life, with whom I came into contact, during my sojourn in the land, seemed unanimous in believing that the future of their country depended on three things :— (1) The efficiency of their educational institutions, (2) the efficiency of their Army and Navy, and (3) the efficient organization of their industries. It is also the firm belief of the people that their Emperor represents the strongest unifying force in the country, and that being so, it is certain that whatever be the trend of their home politics, nothing will be done by any of the political factions to lessen the genuine and intense devotion of the nation to the Emperor.

CHAPTER XIII

The Japanese Constitution

AS the existing system of Government in Japan cannot be understood without studying the Constitution granted to the country by the Emperor on the 11th February 1889, I give below the most authoritative translation that I have been able to obtain both of the Constitution and of the Rescript preceding it:—

Having, by virtue of the glories of Our Ancestors, ascended the Throne of a lineal succession unbroken for ages eternal; desiring to promote the welfare of, and to give development to, the moral and intellectual faculties of Our beloved subjects, the very same that have been favoured with the benevolent care and affectionate vigilance of Our Ancestors; and hoping to maintain the prosperity of the State, in concert with Our people and with their support, We hereby promulgate, in pursuance of Our Imperial Rescript of the 14th day of the 10th month of the 14th year of Meiji, a fundamental law of State, to exhibit the principles by which We are to be guided in Our conduct, and to point out to what Our descendants and Our subjects and their descendants are for ever to conform.

The rights of sovereignty of the State We

have inherited from Our Ancestors, and We shall bequeath them to Our descendants. Neither We nor they shall in future fail to wield them in accordance with the provisions of the Constitution hereby granted.

We now declare to respect and protect the security of the rights and of the property of Our people, and to secure to them the complete enjoyment of the same, within the extent of the provisions of the present Constitution and of the law.

The Imperial Diet shall first be convoked for the 23rd year of Meiji, and the time of its opening shall be the date when the present Constitution comes into force.

When in the future it may become necessary to amend any of the provisions of the present Constitution, We or Our successors shall assume the initiative right, and submit a project for the same to the Imperial Diet. The Imperial Diet shall pass its vote upon it, according to the conditions imposed by the present Constitution, and in no otherwise shall Our descendants or Our subjects be permitted to attempt any alteration thereof.

Our Ministers of State, on Our behalf, shall be held responsible for the carrying out of the present Constitution, and Our present and future subjects shall for ever assume the duty of allegiance to the present Constitution.

(His Imperial Majesty's Sign-Manual)
(Privy Seal).

The 11th day of the 2nd month of the 22nd year of Meiji.

THE CONSTITUTION OF THE EMPIRE OF JAPAN

CHAPTER I

The Emperor

ARTICLE I

The Empire of Japan shall be reigned over and governed by a line of Emperors unbroken for ages eternal.

ARTICLE II

The Imperial Throne shall be succeeded to by Imperial male descendants, according to the provisions of the Imperial House Law.

ARTICLE III

The Emperor is sacred and inviolable.

ARTICLE IV

The Emperor is the head of the Empire, combining in Himself the rights of sovereignty, and exercises them according to the provisions of the present Constitution.

ARTICLE V

The Emperor exercises the legislative power with the consent of the Imperial Diet.

ARTICLE VI

The Emperor gives sanction to laws, and orders them to be promulgated and executed.

ARTICLE VII

The Emperor convokes the Imperial Diet, opens, closes, and prorogues it, and dissolves the House of Representatives.

ARTICLE VIII

The Emperor, in consequence of an urgent necessity to maintain public safety or to avert public calamities, issues, when the Imperial Diet is not sitting, Imperial Ordinances in the place of law.

Such Imperial Ordinances are to be laid before the Imperial Diet at its next session, and when the Diet does not approve the said Ordinances, the Government shall declare them to be invalid for the future.

ARTICLE IX

The Emperor issues, or causes to be issued, the Ordinances necessary for the carrying out of the laws, or for the maintenance of the public peace and order, and for the promotion of the welfare of the subjects. But no Ordinance shall in any way alter any of the existing laws.

ARTICLE X

The Emperor determines the organization of the different branches of the administration, and the salaries of all civil and military officers, and appoints and dismisses the same. Exceptions, especially provided for in the present Constitution or in other laws, shall be in accordance with the respective provisions bearing thereon.

ARTICLE XI

The Emperor has the supreme command of the Army and Navy.

ARTICLE XII

The Emperor determines the organization and peace standing of the Army and Navy.

ARTICLE XIII

The Emperor declares war, makes peace, and concludes treaties.

ARTICLE XIV

The Emperor proclaims the law of siege.

The conditions and effects of the law of siege shall be determined by law.

ARTICLE XV

The Emperor confers titles of nobility, rank, orders, and other marks of honour.

ARTICLE XVI

The Emperor orders amnesty, pardon, commutation of punishments, and rehabilitation.

ARTICLE XVII

A Regency shall be instituted in conformity with the provisions of the Imperial House Law.

The Regent shall exercise the powers appertaining to the Emperor in His name.

CHAPTER II

Rights and Duties of Subjects

ARTICLE XVIII

The conditions necessary for being a Japanese subject shall be determined by law.

ARTICLE XIX

Japanese subjects may, according to qualifications determined in laws or ordinances, be appointed to civil or military offices equally, and may fill any other public offices.

ARTICLE XX

Japanese subjects are amenable to service in the Army or Navy, according to the provisions of law.

ARTICLE XXI

Japanese subjects are amenable to the duty of paying taxes, according to the provisions of law.

ARTICLE XXII

Japanese subjects shall have the liberty of abode and of changing the same within the limits of law.

ARTICLE XXIII

No Japanese subject shall be arrested, detained, tried, or punished, unless according to law.

ARTICLE XXIV

No Japanese subject shall be deprived of his

right of being tried by the judges determined by law.

ARTICLE XXV

Except in the cases provided for in the law, the house of no Japanese subject shall be entered or searched without his consent.

ARTICLE XXVI

Except in the cases mentioned in the law, the secrecy of the letters of every Japanese subject shall remain inviolate.

ARTICLE XXVII

The right of property of every Japanese subject shall remain inviolate.

Measures necessary to be taken for the public benefit shall be provided for by law.

ARTICLE XXVIII

Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief.

ARTICLE XXIX

Japanese subjects shall, within the limits of law, enjoy the liberty of speech, writing, publication, public meetings, and associations.

ARTICLE XXX

Japanese subjects may present petitions, by observing the proper forms of respect, and by

complying with the rules specially provided for the same.

ARTICLE XXXI

The provision contained in the present Chapter shall not affect the exercise of the powers appertaining to the Emperor in times of war or in cases of a national emergency.

ARTICLE XXXII

Each and every one of the provisions contained in the preceding Articles of the present Chapter, that are not in conflict with the laws or the rules and discipline of the Army and Navy, shall apply to the officers and men of the Army and of the Navy.

CHAPTER III

The Imperial Diet

ARTICLE XXXIII

The Imperial Diet shall consist of two Houses, a House of Peers and a House of Representatives.

ARTICLE XXXIV

The House of Peers shall, in accordance with the Ordinance concerning the House of Peers, be composed of the members of the Imperial Family, of the orders of nobility, and of those persons who have been nominated thereto by the Emperor.

ARTICLE XXXV

The House of Representatives shall be composed

of Members elected by the people, according to the provisions of the Law of Election.

ARTICLE XXXVI

No one can at one and the same time be a Member of both Houses.

ARTICLE XXXVII

Every law requires the consent of the Imperial Diet.

ARTICLE XXXVIII

Both Houses shall vote upon projects of law submitted to them by the Government, and may respectively initiate projects of law.

ARTICLE XXXIX

A Bill, which has been rejected by either the one or the other of the two Houses, shall not be again brought in during the same session.

ARTICLE XL

Both Houses can make representations to the Government, as to laws or upon any other subject. When, however, such representations are not accepted, they cannot be made a second time during the same session.

ARTICLE XLI

The Imperial Diet shall be convoked every year.

ARTICLE XLII

A session of the Imperial Diet shall last during three months. In case of necessity, the duration of a session may be prolonged by Imperial Order.

ARTICLE XLIII

When urgent necessity arises, an extraordinary session may be convoked, in addition to the ordinary one.

The duration of an extraordinary session shall be determined by Imperial Order.

ARTICLE XLIV

The opening, closing, prolongation of session and prorogation of the Imperial Diet shall be effected simultaneously for both Houses.

In case the House of Representatives has been ordered to dissolve, the House of Peers shall at the same time be prorogued.

ARTICLE XLV

When the House of Representatives has been ordered to dissolve, Members shall be caused by Imperial Order to be newly elected, and the new House shall be convoked within five months from the day of dissolution.

ARTICLE XLVI

No debate can be opened and no vote can be taken in either House of the Imperial Diet, unless not less than one-third of the whole number of the Members thereof is present.

ARTICLE XLVII

Votes shall be taken in both Houses by absolute majority. In case of a tie vote, the President shall have the casting vote.

ARTICLE XLVIII

The deliberations of both Houses shall be held in public. The deliberations may, however, upon demand of the Government or by resolution of the House, be held in secret sitting.

ARTICLE XLIX

Both Houses of the Imperial Diet may respectively present address to the Emperor.

ARTICLE L

Both Houses may receive petitions presented by subjects.

ARTICLE LI

Both Houses may enact, besides what is provided for in the present Constitution and in the Law of the Houses, rules necessary for the management of their internal affairs.

ARTICLE LII

No Member of either House shall be held responsible, outside the respective Houses, for any opinion uttered or for any vote given in the House. When, however, a Member himself has given publicity to his opinions by public speech, by documents in print or in writing, or by any

other similar means, he shall, in the matter, be amenable to the general law.

ARTICLE LIII

The Members of both Houses shall, during the session, be free from arrest, unless with the consent of the House, except in cases of flagrant delicts, or of offences connected with a state of internal commotion or with a foreign trouble.

ARTICLE LIV

The Ministers of State and the Delegates of the Government may, at any time, take seats and speak in either House.

CHAPTER IV

The Ministers of State and the Privy Council

ARTICLE LV

The respective Ministers of State shall give their advice to the Emperor, and be responsible for it. All laws, Imperial Ordinances, and Imperial Rescripts of whatever kind, that relate to the affairs of the State, require the countersignature of a Minister of State.

ARTICLE LVI

The Privy Council shall, in accordance with the provisions for the organization of the Privy Council, deliberate upon important matters of State, when they have been consulted by the Emperor.

CHAPTER V

The Judicature

ARTICLE LVII

The Judicature shall be exercised by the Courts of Law according to law, in the name of the Emperor.

The organization of the Courts of Law shall be determined by law.

ARTICLE LVIII

The judges shall be appointed from among those who possess proper qualifications according to law.

No judge shall be deprived of his position, unless by way of criminal sentence or disciplinary punishment.

Rules for disciplinary punishment shall be determined by law.

ARTICLE LIX

Trials and judgments of a Court shall be conducted publicly. When, however, there exists any fear that such publicity may be prejudicial to peace and order, or to the maintenance of public morality, the public trial may be suspended by provision of law or by the decision of the Court of Law.

ARTICLE LX

All matters that fall within the competency of a special Court shall be specially provided by law.

ARTICLE LXI

No suit at law which relates to rights alleged to have been infringed by the illegal measures of the executive authorities, and which shall come within the competency of the Court of Administrative Litigation specially established by law, shall be taken cognizance of by a Court of Law.

CHAPTER VI

Finance

ARTICLE LXII

The imposition of a new tax or the modification of the rates of an existing one shall be determined by law.

However, all such administrative fees or other revenue having the nature of compensation shall not fall within the category of the above clause.

The raising of national loans and the contracting of other liabilities to the charge of the National Treasury, except those that are provided for in the Budget, shall require the consent of the Imperial Diet.

ARTICLE LXIII

The taxes levied at present shall, in so far as they are not remodelled by new law, be collected according to the old system.

ARTICLE LXIV

The expenditure and revenue of the State require the consent of the Imperial Diet by means of an annual Budget.

Any and all expenditures overpassing the appropriations set forth in the Titles and Paragraphs of the Budget, or that are not provided for in the Budget, shall subsequently require the approbation of the Imperial Diet.

ARTICLE LXV

The Budget shall be first laid before the House of Representatives.

ARTICLE LXVI

The expenditures of the Imperial House shall be defrayed every year out of the National Treasury, according to the present fixed amount for the same, and shall not require the consent thereto of the Imperial Diet, except in case an increase thereof should be found necessary.

ARTICLE LXVII

Those already fixed expenditures based by the Constitution upon the powers appertaining to the Emperor, and such expenditures as may have arisen by the effect of law, or that appertain to the legal obligations of the Government, shall be neither rejected nor reduced by the Imperial Diet without the concurrence of the Government.

ARTICLE LXVIII

In order to meet special requirements, the Government may ask the consent of the Imperial Diet to a certain amount as a Continuing Expenditure Fund for a previously fixed number of years.

ARTICLE LXIX

In order to supply deficiencies which are unavoidable in the Budget, and to meet requirements unprovided for in the same, a Reserve Fund shall be provided in the Budget.

ARTICLE LXX

When the Imperial Diet cannot be convoked, owing to the external or internal condition of the country, in case of urgent need for the maintenance of public safety, the Government may take all necessary financial measures by means of an Imperial Ordinance.

In the case mentioned in the preceding clause, the matter shall be submitted to the Imperial Diet at its next session and its approbation shall be obtained thereto.

ARTICLE LXXI

When the Imperial Diet has not voted on the Budget, or when the Budget has not been brought into actual existence, the Government shall carry out the Budget of the preceding year.

ARTICLE LXXII

The final account of the expenditures and revenue of the State shall be verified and confirmed by the Board of Audit, and it shall be submitted by the Government to the Imperial Diet, together with the report of verification of the said Board.

The organization and competency of the Board of Audit shall be determined by law separately.

CHAPTER VII

Supplementary Rules

ARTICLE LXXIII

When it has become necessary in future to amend the provisions of the present Constitution, a project to that effect shall be submitted to the Imperial Diet by Imperial Order.

In the above case, neither House can open the debate unless not less than two-thirds of the whole number of Members are present, and no amendment can be passed unless a majority of not less than two-thirds of the Members present is obtained.

ARTICLE LXXIV

No modification of the Imperial House Law shall be required to be submitted to the deliberation of the Imperial Diet.

No provision of the present Constitution can be modified by the Imperial House Law.

ARTICLE LXXV

No modification can be introduced into the Constitution, or into the Imperial House Law, during the time of a Regency.

ARTICLE LXXVI

Existing legal enactments, such as laws, regulations, Ordinances, or by whatever names they

may be called, shall, so far as they do not conflict with the present Constitution, continue in force.

All existing contracts or orders, that entail obligations upon the Government, and that are connected with expenditure, shall come within the scope of Article LXVII.

CHAPTER XIV

Some Important Features of the Japanese Constitution

IT will have been noticed that there are certain features in the Japanese Constitution which are peculiar to it, and which seem to militate against some of the accepted principles of what has come to be known as Constitutional Government. But before these peculiarities can be understood, it is necessary to know what the author of the Constitution, the late Prince Ito, has said of the difficulties which he had to overcome in framing it. In an article on the subject, which unfortunately remains unfinished owing to the tragic assassination of the Prince, he has left us the following account of how the work of compiling the Constitution was carried out:—

“It was in the month of March 1882 that His Majesty ordered me to work out a draft of a Constitution to be submitted to his approval. No time was to be lost, so I started on the 15th of the same month for an extended journey to different constitutional countries to make as thorough a study as possible of the actual workings of different systems of constitutional government, of their various provisions, as well as of theories

and opinions actually entertained by influential persons on the actual stage itself of constitutional life. I took young men with me, who all belonged to the *elite* of the rising generation, to assist and to co-operate with me in my studies. I sojourned about a year and a half in Europe, and having gathered the necessary materials, in so far as it was possible in so short a space of time, I returned home in September 1883. Immediately after my return I set to work to draw up the Constitution. I was assisted in my work by my secretaries, and by foreign advisers, such as Professor Roesler, Mr. Pigott, and others. It was evident from the outset that mere imitation of foreign models would not suffice, for there were historical peculiarities of our country which had to be taken into consideration. For example, the Crown was, with us, an institution far more deeply rooted in the national sentiment and in our history than in other countries. It was indeed the very essence of a once theocratic State, so that in formulating the restrictions on its prerogatives in the new Constitution, we had to take care to safeguard the future realness or vitality of these prerogatives, and not to let the institution degenerate into an ornamental crowning piece of the edifice. At the same time, it was also evident that any form of constitutional regime was impossible without full and extended protection of honour, liberty, property, and personal security of citizens, entailing necessarily many important restrictions of

the powers of the Crown. Again, there were the feudal nobles, many of them more or less distantly connected in blood with the Imperial Family, real reigning powers until very recently, and still with names held in veneration by the mass of the people. Besides, it was not the people who forcibly wrested constitutional privileges from the Crown as in other countries, but the new regime was to be conferred upon them as a voluntary gift for the sake of their future prosperity. On the other hand, there was one peculiarity of our social conditions that is without parallel in any other civilized country. Homogeneous in race, language, religion, and sentiments, so long secluded from the outside world, with the centuries-long traditions and inertia of the feudal system, in which the family and quasi-family ties permeated and formed the essence of every social organization, and moreover with such moral and religious tenets as laid undue stress on duties of fraternal aid and mutual succour, we had during the course of our seclusion unconsciously become a vast village community where cold intellect and calculation of public events were always restrained and even often hindered by warm emotions between man and man. * * *

It must, of course, be admitted that this social peculiarity is not without beneficial influences. It mitigates the conflict, serves as the lubricator of social organisms, and tends generally to act as a powerful lever for the practical application of the moral

principle of mutual assistance between fellow-citizens. But unless curbed and held in restraint, it too may exercise baneful influences on society, for in a village community, where feelings and emotions hold a higher place than intellect, free discussion is apt to be smothered, attainment and transference of power liable to become a family question of a powerful oligarchy, and the realization of such a regime as constitutional monarchy become an impossibility, simply because in any representative regime free discussion is a matter of prime necessity, because emotions and passions have to be stopped for the sake of the cool calculation of national welfare, and even the best of friends have often to be sacrificed if the best abilities and highest intellects are to guide the helm. * * * Another difficulty equally grave had to be taken into consideration. We were just then in an age of transition. The opinions prevailing in the country were extremely heterogeneous, and often diametrically opposed to each other. We had survivors of former generations who were still full of theocratic ideas, and who believed that any attempt to restrict an Imperial prerogative amounted to something like high treason. On the other hand, there was a large and powerful body of the younger generation educated at the time when the Manchester theory was in vogue, and who in consequence were ultra-radical in their ideas of freedom. * * * It was under these circumstances that the first draft of

the Constitution was made and submitted to His Majesty, after which it was handed over to the mature deliberation of the Privy Council. The Sovereign himself presided over these deliberations, and he had full opportunities of hearing and giving due consideration to all the conflicting opinions above hinted at."

Let us now see what allowances Ito has made in the Constitution for what he has called the historical peculiarities of his country. Briefly described, the Emperor has been made the source of all authority, while the Cabinet and the officials working under it have been entrusted with all the executive and administrative work of government. We have already seen how, with the abolition of feudalism, all the nobles were given the title of "Kwazoku" or Hereditary Peers. Before the promulgation of the Constitution these nobles were divided into five ranks of 'Baron,' 'Viscount,' 'Count,' 'Marquis,' and 'Prince.' Now the Diet which Ito has given to Japan, and in which has been vested the legislative authority, consists of two Houses. The Upper House is composed of representatives of the nobility, the highest tax-payers, and a certain number of men appointed by the Emperor ; while the Lower House has been made to consist of representatives elected by the tax-paying population. The judicial authority has been vested in law courts, whose establishment rests with the Emperor.

The scrupulous care, which Ito has taken, to make the Emperor, and not the people, the source of all authority in the country, is deserv-

ing of our special attention. To begin with, the expenses of the Imperial Household have been made quite independent of the Diet; it is only in case any increase is to be made in them that the consent of the Diet becomes necessary. Then again, to the Emperor personally has been given not only the right of making war or peace, but also an absolute veto on all laws. He can even suspend the Constitution itself, if he so chooses, by placing the Empire under martial law. He fixes the organization and strength of the Army, the Navy, and the Civil Service; and has the sole right of determining the salary of each official, as well as of authorizing its payment, without being obliged to make any reference to the Diet.

As regards the Cabinet, it has been made responsible to the Emperor alone. Besides possessing the most complete control over all officials, whether civil or military, and the power of vetoing all legislation, its position has been still further strengthened by the proviso which lays down that should the Diet refuse to pass the Budget presented to it, the Government may continue to apply the Budget of the preceding year. Thus the Government in Japan is almost impregnable. It is more independent of the Diet than were either the unfortunate Stuarts in England or the Kaiser in Germany in the heyday of his glory.

In the Upper House of the Imperial Diet, which, unlike the Lower House, has not been made subject to dissolution, all those who hold the rank of Prince or Marquis and are of legal age have *ex-officio* seats. As for the remaining

three orders of the Japanese nobility—Counts, Viscounts, and Barons—the rule is that each rank elects one-fifth of its total number as its representatives for a term of seven years in the Diet. The competition for this election compels the Japanese nobility to keep in touch with all the details of the political life of their country, and to take a keener interest in it than is evinced by a large number of Peers in the English Parliament. The other members who make up the Upper House are either the highest tax-payers or else men nominated by the Emperor on account of their learning or for the services they have rendered to the country. The election of the former takes place in each Prefecture where the fifteen highest tax-payers elect one of their number to act as their representative in the Upper House. The qualifying age-limit for the membership of the Upper House for those who belong to the titled orders is twenty-five; but all the others, including the nominees of the Emperor, have to be more than thirty years of age. The number of these last-named is controlled by the rule that the members elected by the highest tax-payers plus those nominated by the Emperor should not be more than the total number of the titled representatives in the House.

The Lower House consists of members elected by men over twenty-five years of age and paying a direct annual tax of at least Rs. 4-8-0. Cities with a population of not less than 30,000 are entitled to elect one member, and those containing more than 100,000 inhabitants can elect one representative for every 130,000 people. The rural districts too elect one member for every

130,000 inhabitants. These representatives continue members of the Diet for four years, at the end of which period a general election takes place. To all the members of both the Houses, except those who are the highest tax-payers, is paid a salary of Rs. 1,200 a year. The duration of the Diet's session is limited to only three months in the year and cannot be prolonged without an Imperial order.

To the Ministers of State is given the power of addressing either House, though they can vote only in the House of which they are members. As regards their responsibility, Ito has definitely put it down in the "Commentary on the Constitution"—which he had to compile to explain a number of ambiguities—that the Ministerial body, or as we call it the Cabinet, is not responsible for its acts to either of the two Houses, but only to the Emperor.

Thus there has arisen the curious situation that though the Diet in Japan can, by adopting obstructionist tactics, cause a Ministry to fall, it does not control the selection of its successor. In other words the Ministry is not necessarily composed of the party in majority in the Diet, as is the case in England, and frequently in the new, some members of the last Ministry are included.

I have already mentioned how the Cabinet has been made almost independent of the Diet. In this connection Article LXVII is most important, for there it is definitely laid down that the Imperial Diet can neither reject nor reduce, without the consent of the Government, those fixed expenditures which are based by the Constitution

upon the powers vested in the Emperor. From this it follows that since the Army, the Navy, and the Civil Service are included in these fixed expenditures, the Executive may even quadruple their size if it deems it necessary without any fear of being over-ruled by the Diet. Further, by Article LXVIII of the Constitution, the Government have reserved to themselves the right of obtaining the consent of the Diet to a certain amount as a Continuing Expenditure Fund for a previously fixed number of years. The full force of this power will be understood when it is remembered that in all other countries with a constitutional form of government, it is the representatives of the people who possess the right of refusing to pass the annual Budget presented to them by the Ministry, if they desire to bring about a change in the Government. In Japan the Cabinet has safeguarded itself against such an attack on its existence. It is on account of all these powers with which Ito has strengthened the hands of the Executive, that one frequently hears the remark that in Japan, though the outward appearance of the system of government is democratic, yet in reality the government is autocratic.

Though these extraordinary powers were undoubtedly necessary for the Executive when the Constitution was framed, to enable it to carry out smoothly and in as short a time as possible all the reforms and changes through which Japan has passed, it is now a matter for conjecture as to how long the Cabinet will succeed in keeping itself independent of that popular control which is to-day universal in the

countries of the West.

The feeling, however, is still quite strong, especially in the official circles, that the Diet should be nothing more than a consultative body, whose advice Government can seek in time of difficulty, but who should by no means be allowed to become dictator of the Ministers of State.

CHAPTER XV

A Brief Description of the System of Administration

ALL the State officials in Japan are divided into the following four classes : (*a*) Shinnin, who are appointed directly by the Emperor himself, such as Cabinet Ministers, Privy Councillors and a few others, (*b*) Chokunin, who are appointed by the Emperor on the recommendation of the Cabinet, (*c*) Sonin, who are appointed by the Emperor on the recommendation of the heads of Departments, and (*d*) Hannin, who are appointed by the heads of Departments themselves.

The administration is conducted by the Cabinet, which is presided over by the Prime Minister and consists of nine Ministers : (1) Foreign Affairs, (2) Interior, (3) Finance, (4) War, (5) Navy, (6) Justice, (7) Education, (8) Agriculture and Commerce, and (9) Communications. The Emperor appoints the Prime Minister first, and then on his advice the other Ministers of State. Each Minister is usually also the head of a Department of State, and can, in that capacity, issue Departmental Ordinances, which must be obeyed by all, and give orders to the Prefects and to the Chief of the Metropolitan Police, in connection with the work of the Department in his charge. There is generally

also a Vice-Minister, who does not necessarily change with the Minister, and below him head officers of numerous bureaux, secretaries, and councillors.

The following are some of the important matters that come before the Cabinet for decision: (1) all treaties and important international questions, (2) all Imperial Ordinances, (3) all questions dealing with the determination of the jurisdictions of the different Departments of State, (4) all those petitions from the people which are sent to the Cabinet for disposal either by the Emperor or by the Diet, (5) all questions involving an expenditure over and above the current Budget, and (6) all recommendations for the appointment of officials of the Chokunin grade, and of Prefects.

As a body almost co-ordinate with the Cabinet comes the Privy Council, which is reckoned in Japan as the highest advisory body to the Emperor. Besides all the Ministers of State, who sit *ex-officio*, it consists of 26 members, who are all veteran statesmen appointed by the Emperor in consideration of their age, position, and past experience. It can meet for deliberation upon important matters of State only when called upon to do so by the Emperor on the advice of the Prime Minister. To it are submitted for opinion: (a) projects of amendments of the articles of the Constitution, or of laws and ordinances subsidiary thereto, (b) declarations of a state of siege, (c) treaties and international agreements, (d) Ordinances relating to the fundamentals of education, and (e) questions of interpretation of any doubtful clause in the Constitution, whereon the decisions

of the Privy Council are final and conclusive.

For purposes of local administration, Japan proper, exclusive of the Hokkaido, is divided into 46 administrative areas, three of which are called Fu and the rest Ken. The difference between a Fu and a Ken is almost one of nomenclature only, and so no harm will be done if they are both termed Prefectures.

The other territories belonging to Japan, such as Formosa, Korea, Saghalien, and the Kwantung Province, have different systems of government, the details of which it is not necessary to describe here.

These 46 Prefectures are sub-divided into 636 smaller administrative areas, to which has been given the name of Gun or Sub-Prefectures, and these in their turn have again been divided into villages and towns. Altogether there are in Japan 10,885 villages, and 1,314 towns, besides 59 large cities which are more or less autonomous.

The head of the Government of a Ken is called the Prefectural Governor, and that of a Gun the Sub-Prefect. Whilst both of these officials are appointed by the Emperor, the former on the recommendation of the Cabinet and the latter on that of the Minister of the Interior, the Mayor of a city or the Headman of a town or village is elected, usually for a term of four years, by indirect popular vote. Thus it will be seen that Local Government in Japan is carried on by Prefectural Governors, Sub-Prefects, Mayors, and Headmen.

Each Prefecture has a Prefectural Assembly with its own President, consisting of at least 30 members, who are elected by popular vote for a

term of four years. The qualifications for a voter are that he must be a male Japanese subject, of over 25 years of age, and should have resided in the Prefecture for more than one year, and must also be a tax-payer.

The Assembly has to be called at least once a year by the Prefectural Governor, to deliberate on the Annual Budget of the Prefecture, and to give its consent to the general policy of the Governor. It has the right of contracting debts on behalf of the Prefecture, and of disposing of its properties. It can also levy rates within the limits prescribed by law, and state its views as regards the measures needed for the welfare of the Prefecture, and even submit them, if necessary, to the Ministers of State. But as no right of initiative has been allowed to it, the Assembly should really be deemed as nothing more than an advisory body to the Governor.

It is the duty of the Governor to personally explain the Budget to his Prefectural Assembly, as well as all the other important measures which he has in view. If the Assembly does not agree, he can refer back its decisions to that body for reconsideration, and if its opposition still continues, these decisions can be cancelled or reversed by the Minister of the Interior. Thus, for all practical purposes, Governors are independent of their Prefectural Assemblies.

Besides the Assembly mentioned above, there is also an Executive Council in each Prefecture, consisting of about ten councillors selected by the Assembly from amongst its members. The Governor is its President, and is assisted in this work by two high officials of his Prefectural Government.

It has a share as representing the Prefectural Assembly in the administration of purely Prefectural matters, but is not allowed to have any concern with what are known as the affairs of the State.

Thus the Governor of a Prefecture in Japan has a twofold rôle to play. He is both a State official entrusted with a part of State administration, and the head and representative of his Prefectural Government. He is responsible for the preservation of order and peace in his jurisdiction, and has been given the power of issuing Prefectural Ordinances when he considers them necessary. These are binding upon all within his jurisdiction. He has also to supervise the work of Sub-Prefects and Mayors, and to see that all laws and ordinances are duly carried out. Most of his work is performed under the direct supervision of the Ministers of State, to whom he is responsible for the proper discharge of his duties.

In the same way, each Sub-Prefecture has its own Sub-Prefectural Assembly as well as an Executive Council. Their powers are practically the same as those of similar bodies in the Prefecture, though, naturally, owing to the smaller area under their jurisdiction, the scope of their activities is much more limited. By a law passed in 1921 it has been decided to abolish all Sub-Prefectural Assemblies when the term of office of the present members comes to an end. It is felt that, owing to the rapid development of the means of communication, Sub-Prefectures are losing their importance as administrative units. They too will soon be abolished and their work

transferred to the Prefectural Governments.

Cities with a population of more than thirty thousand have Mayors. These are appointed by the Minister of the Interior for a term of four years, subject to the approval of the Emperor, out of three candidates elected by the City Council, which consists of at least thirty members elected by qualified voters. As in Prefectures, so in cities also, there is an Executive Council with the Mayor as its President, which carries on the work of municipal administration. All the powers exercised by the Mayor and his Council come under the strict supervision of the Prefectural as well as the Imperial Government; and no municipality in Japan has been allowed the right of controlling the police employed within its jurisdiction. Even in Tokyo the police is controlled directly by the Home Office and, unlike European cities, is quite independent of the municipal authorities.

All the towns and villages, too, have their own self-government, of very much the same nature as the municipal government. But they have no Executive Council; for that work is done by their Headmen, who are elected in towns by the Town Council, and in villages by the Village Council, subject to the approval of the Prefectural Governor. Thus city administration comes under the direct supervision, in the first instance, of the Prefectural Governor concerned; and, in the second, of the Minister of the Interior; while that of towns and villages is controlled, in the first instance by the Sub-Prefect, in the second, by the Prefectural Governor, and only in the third instance by the Minister of the Interior. It is,

however, worthy of note that in educational matters, the final supervision rests with the Minister of Education, or with him and the Minister of the Interior conjointly.

It is significant that all teachers of elementary schools have been excluded by law from becoming members of any of the local assemblies, as also priests, police officers, and State officials, whether of the Prefecture or Sub-Prefecture.

CHAPTER XVI

The Japanese Language

TO enable one to gauge correctly the full magnitude of the task Japan had to face in her desire to impart rapidly the secrets of Western progress to the masses, it is necessary that an attempt should be made to describe, as clearly as is possible, certain peculiarities of the Japanese language.

Though well-known philologists have been working for the last forty years on the origin of the Japanese language, the question still remains doubtful as to its definite kinship with any of the recognized linguistic families of the world. The sober-minded amongst the Japanese philologists say that it was only with the full advent of Chinese civilization, in about the 7th century A. D., that Japan obtained any letters at all. Others have tried to maintain that the genius of Japan had evolved a system of writing even long before the entry of Chinese civilization in the land. But their arguments, I fear, are unable to withstand the cold and impartial scrutiny of historical research.

In this connection, the first fact that comes as a great surprise to most foreigners is that, in spite of much superficial similarity in their scripts, the Chinese language is entirely different

from the Japanese. The former is monosyllabic, whilst the latter is poly-syllabic; and there are numerous differences in the syntax of the two languages.

What seems to have happened was, that with the adoption of Chinese civilization, the Japanese began to use Chinese ideographs in three different ways. One way was to use them only phonetically for the rendering of the sounds of Japanese words, irrespective of the meanings of the ideographs themselves; and it was thus that some of the earliest national songs of Japan were preserved. The second way was to use these ideographs for what they really signified in the Chinese language, but to pronounce them as Japanese words having the same meaning were pronounced. The third way was to use them as Chinese words that had been adopted in the Japanese language.

To explain these three uses more clearly, I shall give an example of each of them. Suppose that we in India had not evolved any method of writing down our language, but had adopted the English figures, which are ideographic, as the Japanese adopted the Chinese ideographs, then, if we wanted to use them phonetically for the rendering of the Urdu word 'توٹن' (tu-tan, meaning breakage) we would have written it as 2, 10. This is an example of the phonetic use first made by the Japanese of the Chinese ideographs. The example of the second use would be if we again wrote down the same figures 2, 10 but pronounced them as 'دو-دس' (do das, meaning two ten). The third way in which the Japanese used the Chinese ideographs was the

same as our use of the word 'پنسل' (pencil) which we have now adopted in the Urdu language.

Now it should be remembered that the influence of China entered Japan first through Korea, and then, centuries later, through China direct. This gave rise to two different methods of pronouncing the same ideographs. One according to the pronunciation that Japan learnt from Korea, and the other, the pronunciation which, much later, she found was the correct one in China, and which differed greatly from the pronunciation previously taught by the Koreans. Whether the original pronunciation was itself corrupted by the Koreans when they taught it to the Japanese, or whether it got modified during the time that lapsed between its introduction by them and the coming of the Japanese into direct contact with China, cannot now be ascertained. But the result has been that there have developed three different ways in which each ideograph can be pronounced. For instance, the ideograph for 'human being' is pronounced 'ningen' according to the old method, showing the influence of Korea; 'jinkan' according to the Chinese influence direct; and 'hito-no-aida' when used to signify the equivalent for 'human being' in the Japanese language.

Thus it is that though the Japanese have now adopted, with modified or corrupted pronunciation, practically all the Chinese words into their language, yet, owing to this difference in the pronunciation and the gradual modification of it which has imperceptibly gone on in China itself, the two races can hold no conversation with each

other, even if the Japanese employ only Chinese words. It is only when they write down the Chinese ideographs that the inhabitants of China can, more or less, understand the meaning.

Meanwhile, from the purely phonetical use of the Chinese ideographs, there were evolved, during the 8th and 9th centuries, the two systems of abbreviated forms known as 'katakana' and 'hiragana.' These forms represent only sounds, and are called syllabaries, for each sound stands for a syllable and not for a letter; and each of the syllabaries consists of 47 sounds. Thus on an ordinary page of Japanese writing to-day one comes across Chinese ideographs, some of which are to be used as words and others only as sounds, as well as the symbols of the two syllabaries; and this intensified mixture is being used by the Japanese for the imparting of each and every form of modern knowledge amongst their countrymen. The learning of the Japanese language by a foreigner, sufficiently well to be able to read and write it, is, therefore, truly a Herculean task. An old Jesuit missionary has spoken of it as 'the invention of a conciliabule of the demons to harass the faithful,' and I am sure everyone will agree that his judgment of the Japanese language is correct.

But in spite of being compelled to use such a very unwieldy instrument for the conveyance of all kinds of modern knowledge, Japan has overcome all the difficulties in her way; for, unlike us, she early realized that her very existence depended on her raising the cultural standard of her people, in as short a time as possible, to the level of that possessed by the most advanced and

prosperous nations of the world.

Her first task in this direction was naturally that of coining the equivalents of Western scientific terms, and this she did with the help of her scholars. The system on which they proceeded was to borrow a root from the Chinese language to denote the general idea intended to be expressed, and then to combine with it other roots till the exact idea aimed at was obtained. The Chinese language, being full of monosyllabic roots, each with a definite meaning of its own, offers an inexhaustible source of supply to the Japanese, and there is no limit to the number of combinations that can be made to meet the ever-growing requirements of modern scientific terminology. For instance, having selected the Chinese word 'den' which means 'lightning,' the Japanese began to construct modern words with it as the root. The word 'ki' means 'exhalation,' so they at once coined the term 'denki' to mean 'electricity;' 'denwa' for 'telephone,' 'wa' meaning 'conversation'; and 'dento' for 'electric light,' 'to' meaning 'lamp,' and so on; and this process still continues. Though the use of Chinese ideographs for purely phonetical purposes has now been almost given up, owing to the 'kana' syllabaries having been found to satisfy all needs in this respect, still of the 47,216 ideographs in the Chinese language Japan continues to be compelled to use 3,000. These are used only for the sake of their meaning and just suffice to meet the requirements of every day life. To be a scholar or even a literary man, one has to learn at least 6,000 of them; and in the Tokyo Type Foundry no less than 9,500 are kept for

use.

To show how enormous is the difference in the syntax of the Japanese language and that of English and Urdu, I give below the Japanese rendering of an English paragraph and also the Urdu version of the same :—

English paragraph	Japanese translation	Literal English translation showing the order in which Japanese words are used	Urdu translation
At the present day, Buddhism has sunk into being the belief of the lower classes only. Few persons in the middle and upper classes understand its <i>raison d'être</i> , most of them fancying that religion is a thing which comes into play only at funeral services.	Kono goro ni itarimashite, Bukkyo to mosu mono wa, tada kato-jimmin no shinjiru tokoro to nat-te, chuto ijo de wa sono dori wo wakimae-teru hito ga sukunaku; shumon to ieba, soshiki no toki bakari ni mochiiru koto no yo ni omoimasu.	This period at having-arrived, Buddhism that (they) say thing as-for, merely low-class people's believing place that having-become, middle-class thence-upwards in as-for, its reason discerning-are people being-few, religion that it-one-says, funeral-rite's time only in employ thing's manner in (they) think.	فنی زمانہ مذہب اس نو بہت کو پہنچ گیا ہے کہ اس کے پیرو صرف نیچ طبقے کے لوگ رہ گئے ہیں اور سطح اعلیٰ طبقوں میں معدودے چند ہی ایسے شاخا ص ہوئے جو اس کی کلمہ کو سمجھتے ہوں۔ ان میں سے اکثر کا یہ خیال ہے کہ مذہب ایک ایسی چیز ہے جو صرف تعزیز و تکفین کے وقت کارآمد ہوتا ہے۔

It will be seen from the above that the work of translation from the English language into Japanese is much more difficult than that of

translation into Urdu, if only from the point of view of the grammar of the two languages. But in spite of all the difficulties that it presents, the Japanese think it essential in the interests of their future prosperity to bring modern knowledge within the reach of all the inhabitants of the country by translating it into their mother tongue. If their efforts have been successful, which they undoubtedly have been, I see no reason why ours too should not be equally successful, especially when it is remembered that, unlike Japanese, Urdu, belonging as it does to the Indo-Aryan family, has much greater affinity with European languages.

As regards the spoken language of Japan, the position is no easier. To begin with, it is entirely different, both in style and grammar, from the written language. Then again, the style in which letters are written is totally different from that in which the non-epistolary language is written. Further, both in the written and the spoken languages, there are great differences in the modes of expression used, for, one set is employed when superiors are addressed, another for equals, and a third for inferiors!

Thus the strain on a Japanese boy, even in elementary schools, where he has to learn a host of ideographs, as well as the grammars both of the written and the spoken languages, is much greater than that which our boys have to undergo. Indeed, one of the aims of the Japanese Educational Department is to reduce the number of the Chinese ideographs to be studied by the pupils of elementary schools; and a Commission has been actually working with this end in view

for several years. But whether it will be possible to effect any amelioration in this regard is not yet known.

CHAPTER XVII

The Establishment of Educational Equality

[T has already been explained, when dealing with the conditions in feudal Japan, how, socially speaking, the whole population was divided into four classes: the Samurai, the farmers, the artisans, and the traders. Now, in the early days, schools were meant for the education of the Samurai class only, and their main aim was to produce young men who would, later on, fill official posts. It was only after considerable time had passed, that some of the important Daimyos, too, began to found schools for the youth of their own families, and this brought private schools into existence. But up to the beginning of the Tokugawa Shogunate no special arrangements were made by the Government for the education of the common people. Buddhist temples were the only places in those days where their children could go for the little learning that they required. And sometimes, when such a temple school became famous owing to good teaching or some other cause, even the sons of Samurai attended it. Private schools were started only when boys were found to be forthcoming in sufficiently large numbers to justify their opening; and for a long time, it was such schools

alone that carried on practically the whole of the work of elementary education in the country.

When Tokugawa Iyeyasu laid the foundations of the Shogunate in his family, amongst his many acts of wise government, he gave a great impetus to the cause of learning also. Not only did he employ scholars and encourage the investigation of old records and documents, but he also ordered the publication of books and the establishment of schools. Indeed, in the "Testament," which he is said to have left for the guidance of his successors, it is stated that: "The culture and learning of Japan being behind those of other countries, schools should be established in the interests of the country's reputation, and that, since from his youth to the assumption of the Shogunate, what he had always held most sacred was neither money nor jewels, but excellence of moral character, his descendants should carry out his intention by always observing the golden rule which says: 'Human happiness may only be found in learning and should be sought therein'."

The discipline that the sons of Samurai had to undergo, before Japan adopted the Western system of education, was a very severe one; and as I have not come across a better description of it than that given by the late Lafcadio Hearn, I quote him to show what its nature was: "Sons of Samurai were severely disciplined in those days; and the one of whom I write had little time for dreaming. The period of caresses was made painfully brief for him. Even before he was invested with his first *hakama*, or trousers,—a great ceremony in that epoch,—he was weaned as far as possible from tender influence, and

taught to check the natural impulses of childish affection. Little comrades would ask him mockingly, "Do you still need milk?" if they saw him walking out with his mother, although he might love her in the house as demonstratively as he pleased, during the hours he could pass by her side. These were not many. All inactive pleasures were severely restricted by his discipline; and even comforts, except during illness, were not allowed him. Almost from the time he could speak he was enjoined to consider duty the guiding motive of life, self-control the first requisite of conduct, pain and death matters of no consequence in the selfish sense.

"There was a grimmer side to this Spartan discipline, designed to cultivate a cold sternness never to be relaxed during youth, except in the screened intimacy of the home. The boys were inured to sights of blood. They were taken to witness executions; they were expected to display no emotion; and they were obliged, on their return home, to quell any secret feeling of horror by eating plentifully of rice tinted blood-colour by an admixture of salted plum juice. Even more difficult things might be demanded of a very young boy,—to go alone at midnight to the execution-ground, for example, and bring back a head in proof of courage. For the fear of the dead was held not less contemptible in a Samurai than the fear of man. The Samurai child was pledged to fear nothing. In all such tests, the demeanour exacted was perfect impassiveness; any swaggering would have been judged quite as harshly as any sign of cowardice.

"As a boy grew up, he was obliged to find his

pleasures chiefly in those bodily exercises which were the Samurai's early and constant preparations for war,—archery and riding, wrestling and fencing. Playmates were found for him; but these were older youths, sons of retainers, chosen for ability to assist him in the practice of martial exercises. It was their duty also to teach him how to swim, to handle a boat, to develop his young muscles. Between such physical training and the study of the Chinese classics the greater part of each day was divided for him. His diet, though ample, was never dainty; his clothing, except in time of great ceremony, was light and coarse; and he was not allowed the use of fire merely to warm himself. While studying of winter mornings, if his hands became too cold to use the writing brush, he would be ordered to plunge them into icy water to restore the circulation; and if his feet were numbed by frost, he would be told to run about in the snow to make them warm. Still more rigid was his training in the special etiquette of the military class; and he was early made to know that the little sword in his girdle was neither an ornament nor a plaything. He was shown how to use it, how to take his own life at a moment's notice, without shrinking, whenever the code of his class might so order.

“‘Is that really the head of your father?’ a prince once asked of a Samurai boy only seven years old. The child at once realized the situation. The freshly-severed head set before him was not his father's: the Daimyo had been deceived, but further deception was necessary. So the lad, after having saluted the head with

every sign of reverential grief, suddenly cut out his own bowels. All the prince's doubts vanished before that bloody proof of filial piety; the outlawed father was able to make good his escape; and the memory of the child is still honoured in Japanese drama and poetry."

With the Restoration of the Emperor, in 1868, Japan concentrated all her intellectual powers on a thorough understanding of Western knowledge, and the new system of education that she evolved, though in many ways entirely different from what has just been described, nevertheless, preserved some of the virile features of the old Samurai training.

Within the first fourteen years of the Restoration, the Department of Education completed the translation of the whole of Chamber's Encyclopædia, while such books as Mill's "Representative Government," Smiles's "Self-help," etc., were translated by others; a "Universal Geography" and a "History of Nations" were also compiled. The influence of these books on the people of Japan was great, for they made it far easier for them to grasp the intellectual forces of the West than has been the case with us in India, where, in the early days of British rule, no serious official steps seem to have been taken to bring European knowledge and sciences within the reach of the inhabitants of the country by means of such translations.

So intimately are the Japanese now in touch with European literature that, on going into a well-known bookshop in Tokyo, I was surprised to see complete translations of such world-famous European authors as Tolstoi, Turgenev,

and even Romain Rolland.

The impression made on my mind by the conversations that I have had with Japanese ladies and gentlemen is that the Japanese, even though as a nation ignorant of foreign languages, are, nevertheless, in as close touch with the intellectual and cultural movements of Europe, as are, say, the French with those of Germany. To us in India, this great boon has been denied, and consequently we find ourselves today far behind the more progressive nations of the world.

One of the greatest changes that the Restoration wrought in the country was the placing by Government of educational facilities within the reach of each and every subject of the Emperor; thus destroying, in this respect also, the privileges of the Samurai.

The key-note of the educational policy of the new Government is to be found in Article V of the Imperial Oath of the 6th April 1868, which has already been mentioned, and which says, "Knowledge shall be sought for throughout the world, so that the welfare of the Empire may be promoted." Indeed, in one way, this Article is illustrative of the whole policy of the Restoration period, for, having once broken through the seclusion into which Japan had been plunged by the Tokugawa Shogunate, all the statesmen now devoted themselves to the importation of those institutions from different countries which, in their opinion, would prove beneficial to their motherland.

This wholesale importation of foreign ideas and methods, and their adaptation to suit the needs of Japan, are still among the chief characteristics

of the life of the Japanese people. With a unity of aim surely remarkable in the annals of Asiatic countries, which, as a rule, have remained conservative and too much in the thrall of the traditions of a vanished past, Japan has continued experimenting with new things in almost every walk of life; and to one visiting the country for the first time, the resulting mixture of the old and the new frequently offers curious contrasts. An ordinary example of this is to be found in the peculiar dress that the Japanese have now adopted. They have accepted only the European hat, but have kept intact the rest of their national attire, including the wooden shoes. To a visitor, especially if he be from India, this quaint combination seems at first most ridiculous; it is only when he has been in the country for several weeks that he begins to take it more seriously.

I can, however, never forget the answer given to me by a Japanese friend when asked whether, in his opinion, this curious way of dressing did not militate against all principles of art. "It is no more ridiculous," said he, "than what you Indians have done. If you do not consider it wrong in your country to wear European shoes with your national dress, why do you think it ridiculous of us to cover only our heads with European hats which offer such useful protection against the sun? It is only a difference of the end covered and not one of principle." To this argument I was not able to give any reply.

The principle of accepting only those things which are useful has been carried out also in the home life of the people; for, whilst the Japanese have adopted such Western conveniences as

electric lights, telephones, and electric fans, they have, unlike us in India, taken care not to change the general economy of their domestic life. Thus, though imitating Europe in many things, they have not allowed themselves to succumb to all the aspects of its civilization with that blindness which is making us in India adopt not only European dress but also European furniture and European etiquette. Japan is always ready to experiment with each and everything that is new, but she will never be prepared to adopt what is not intrinsically useful to her.

In the development of her educational system the same policy has been followed. A number of able men were sent to America and to the different countries of Europe to study their educational systems and to report on them; and this enabled the authorities to evolve a system of their own which, whilst aiming at retaining the good points of all the others, cannot be said to be a copy of any one of them.

In pursuance of the policy of administrative centralization inaugurated, as has already been described, by the abolition of feudalism, and as the result of the study of the educational organization of foreign countries, a Department of Education was established in 1871, which, in 1872, published the first Educational Code of the Meiji Era.

To show the spirit under-lying this Code, I quote its Preamble, for in it has been laid down, for all time, the epoch-making principle of the complete equality of all the subjects of the Mikado in matters educational: "The only way in which an individual can raise himself, manage

his property and prosper in his business and so accomplish his career, is by cultivating his morals, improving his intellect, and becoming proficient in arts; the cultivation of morals, the improvement of intellect and proficiency in arts cannot be attained except through learning. This is the reason, why schools are established; from language, writing and reckoning for daily use, to knowledge necessary for officials, farmers, merchants, and artisans and craftsmen of every description, to laws, politics, astronomy, medicine, etc., in fact for all vocations of men, there is none that is not to be acquired by learning. Every man only after learning diligently each according to his capacity will be able to increase his property and prosper in his business. Hence knowledge may be regarded as the capital for raising one's self; who then can do without learning? Those who wander about homeless, suffer from hunger, break up their houses, and ruin themselves, come to such pass, because they are without learning. Although long time has elapsed since there have been schools, through their being improperly administered, people have made the mistake of thinking that learning is a matter for those above Samurai rank, and as for farmers, artisans and merchants, as also for women, they have no idea of what learning is and think of it as something beyond their sphere. Even among those above Samurai rank, it is said that their learning is for the sake of the State, and not realizing that it is the basis on which they are to raise themselves, they run into mere sentence-reciting and phrase-making, and fall into ways of empty theorising and vain talking, so that although their

discourses sound profound, they cannot be carried out in practice. All this is due to a long continued bad custom, and this is why enlightenment is not more widely propagated, and so many people fall into poverty, bankruptcy and loss of house. Men must, therefore, acquire learning, and in learning must not mistake its true purport. Now a system of education has been determined at the Department of Education, and various regulations will be published in due course. It is intended that henceforth universally (without any distinction of class or sex), in a village there shall be no house without learning, and in a house no individual without learning. Fathers or elder brothers must take note of this intention, and bringing up their children or younger brothers with warm feeling of love must not fail to let them acquire learning. (As for higher learning, that depends upon the capacity of individuals, but it shall be regarded as a neglect of duty on the part of fathers or elder brothers, should they fail to send young children to elementary schools without distinction of sex).

“Owing to the long continued bad habit of regarding learning as a matter for those above Samurai rank, there are not a few who consider that since their learning is for the sake of the State, they need not learn unless they are supplied by the State not only with expenses necessary for study, but also with food and clothing, and so by neglecting learning spoil their whole life. This is a great mistake; henceforth such vicious custom must be done away with, and people in general leaving all else aside must make every effort to apply themselves to learning.”

Thus, it was early in the day that, unlike us, the Japanese realized that education was necessary for its own sake, and that it was not right that Government should be asked to bear all the expenses or to find posts for those who had finished their education.

CHAPTER XVIII

The Educational Department—The Composition of Local Government

THE Minister of Education, as the head of his Department, controls all the educational affairs of the realm. He is directly responsible to the Emperor for their efficient management, and is helped in his work by a Vice-Minister, who need not necessarily retire when there is a change in the Ministry.

The Department itself is composed of :—

1. The Bureau of Higher Education.
2. The Bureau of General Education.
3. The Bureau of Industrial Education.
4. The Bureau of Text-books.
5. The Bureau of Religion.
6. The Bureau of Secretariat Work.

Besides the above, there are also twenty Inspectors attached to the Ministry, who submit their reports direct to the Minister, and help him by their visits of inspection to order the removal of the defects noticed by them.

Each of the Bureaux is divided into Sections, and with the exception of the Bureau of Secretariat Work, has a Head Officer to supervise it. Each Section too, in the same way, has a Chief

Officer in charge of it. These Bureaux are constituted as follows:—

The Bureau of Higher Education.—This Bureau is composed of three Sections;—

The 1st Section deals with the affairs of the Imperial Universities; the granting of Academic Degrees; Higher Schools; teachers in Higher Schools; the sending of professors and others abroad for investigation; the Astronomical Observatory, etc.

The 2nd Section deals with the Private Universities; Colleges (except Industrial Colleges); the holding of Art Exhibitions, etc.

The 3rd Section deals with the examinations for the enrolment of Doctors, Dentists, and Apothecaries; the encouragement of scientific research; land survey; and seismological investigation.

The Bureau of General Education.—This Bureau is divided into four Sections:—

The 1st Section deals with Kindergartens; Primary Schools; Normal Schools; Higher Normal Schools, etc.

The 2nd Section deals with Middle Schools (for boys and girls); and Teachers for Middle Schools.

The 3rd Section deals with the national subsidy for Primary Schools; the affairs of educational corporations; and with such miscellaneous matters as do not come under any other section.

The 4th Section deals with questions connected with Social Education; public lectures; libraries; the education of the Dumb, the Blind and the Deaf, etc.

The Bureau of Industrial Schools.—This too

is divided into four Sections :—

The 1st Section manages the affairs relating to Technical Schools ; Technical Colleges ; and other vocational institutions.

The 2nd Section supervises Agricultural Schools ; Agricultural Colleges ; and Aquatic Schools.

The 3rd Section deals with Commercial Schools ; Commercial Colleges ; Nautical Schools ; and Nautical Colleges.

The 4th Section controls the administration of Continuation Schools, and Continuation Schools' Inspectors.

The Bureau of Text-Books.—This Bureau has only two Sections :—

The 1st Section deals with the editing of Text-Books and the study of the Japanese language.

The 2nd Section is responsible for the publication and inspection of Text-books.

The Bureau of Religion.—This Bureau too consists of two Sections :—

The 1st Section manages the administration of churches, temples, and shrines ; and also guides and controls religious workers and religious corporations.

The 2nd Section is entrusted with the preservation of old temples, shrines, and churches.

The Bureau of Secretariat Work.—This Bureau is the largest and is composed of five Sections :—

The 1st Section sees to the distribution of the Emperor's picture to the different schools ; controls appointments ; keeps the Minister's Seal ; and fixes pensions and salaries.

The 2nd Section carries out the work of

despatching and receiving letters, and compiling reports and statistics, etc.

The 3rd Section is responsible for such financial matters as the Budget; the payment of salaries and pensions; the control of all properties belonging to the Department; and the settlement and auditing of all departmental accounts.

The 4th Section is in charge of the work of repairing and building schools and offices.

The 5th Section deals with matters relating to school hygiene; the work of school doctors; and the organization of games.

The twenty Inspectors have been formed into three groups:—

1. Those that inspect Higher Schools, Industrial Colleges, Higher Normal Schools and Medical Colleges.
2. Those that inspect Industrial Schools, such as Technical Schools, Agricultural Schools, Commercial Schools, Nautical Schools, and Aquatic Schools.
3. Those that inspect such general schools as High Schools for boys and girls, Normal Schools, etc.

When these Inspectors go on tour, they have to pay special attention to the general condition of educational administration in the districts visited, and to the efficiency of the work done in the schools there. They have to scrutinize all matters relating to school finance; and to see how far the teachers and others concerned with education are discharging their duties. They make a note of the various schemes inaugurated for the improvement of education and for the

general diffusion of knowledge; and on their return, make a verbal as well as a written report to the Minister, who issues what instructions he deems necessary to the Governor of the Prefecture concerned.

Besides the above-mentioned Bureaux, there is also an advisory body attached to the Ministry, known as the Higher Educational Council, whose President is nominated by the Educational Minister. All matters of importance connected with education are submitted to it for opinion, and though its decisions are by no means binding on the Minister, he pays great regard to them.

One very significant peculiarity of the educational administration of Japan lies in the fact that the system of education is not determined by Bills that have to pass through the Diet, but by Imperial Ordinances which are issued by the Emperor on the recommendation of the Cabinet after the approval of the Privy Council. In this way Japan has guarded herself against unnecessary interference in the technicalities of education by lawyers and others who, while forming a large majority in the Diet, have, as a rule, no actual experience of educational matters. Thus it is that in Japan the administration of university affairs is conducted on more academic lines than is the case in the majority of our universities in India.

As early as 1879, the experiment was tried of entrusting the management of national education to local authorities, and an Imperial Ordinance was issued to that effect. But the result of this giving up of the direct control of educational affairs by the Government was an almost

immediate deterioration in the quality and nature of the work done; consequently, the Ordinance had to be revised the very next year and the control resumed.

Today all the educational institutions in Japan are classed as either Government, Public, or Private institutions. Government institutions are those which are maintained entirely by the Central Government. Public institutions are those which are maintained by Prefectures, Sub-Prefectures, Cities, Towns or Villages. They are chiefly, though not all, either Elementary Schools or Middle Schools, or other institutions of these grades. Private institutions, of course, are those which are maintained either by private individuals or by corporations. But irrespective of the class to which the institutions belong, they are all under either the direct or the indirect control of the Ministry of Education.

Thus of the Public institutions, some come under the direct control of Prefectural Governors, while those that are maintained by Sub-Prefectures, Cities, Towns, or Villages, under that of Sub-Prefects, Mayors, or Town or Village Headmen respectively.

No Prefectural school can be established without the previous permission of the Minister of Education. To him the proposal has to be submitted in a definite form, in which, the object of the school, the description of the site where it is to be built, the probable income and expenditure, the subjects to be taught, the mode of examination to be followed, the text-books to be used, and the number and qualifications of the teachers to be engaged, have all to be stated.

Detailed plans of the proposed building together with a statement showing the results of the chemical analysis of the drinking water of the locality where the school is to be situated, have also to accompany the application, for, quite rightly, the Educational Department looks upon the protection of national health as one of its chief duties. In this connection it is interesting to note that as regards seating accommodation in Secondary schools, the Department allows 120 cubic feet per pupil.

It is only when the Minister feels satisfied that the information supplied to him justifies the creation of such a school, that permission is granted for its establishment; and in the case of Sub-Prefectural institutions, the permission of the Prefectural Governor has to be obtained in the same way.

Another classification of the educational institutions of Japan would be that into General and Special, from the point of view of the nature of the education imparted, or into Common, Middle, or Higher, if the standard of education is taken into consideration.

All educational institutions, from Elementary Schools up to Colleges, have an official, who is termed "Director" (the equivalent of our Headmaster or Principal) to manage their affairs. He is not bothered by having to do teaching, and is therefore in a better position to supervise in detail the work of his institution than is the case in India with our over-worked Headmasters and Principals. The appointment of teachers as well as their dismissal is practically entirely in his hands, though, naturally, it is carried out only

with the concurrence of the controlling authorities.

I cannot but think that the efficiency of the educational institutions in Japan is, to a very large extent, due to this system of placing them under the direct supervision of a whole-time administrative official. The pride which some of these "Directors" evinced in their institutions was most inspiring and it enabled me to see that not only did they feel that they were inseparably associated with their institutions but also that their whole life-work lay in improving and developing them to the highest point of efficiency.

As regards the work of inspection, one class of Inspectors has already been mentioned, *viz.*: those attached to the Ministry of Education. Besides these, there are, in each Prefecture, one Chief Inspector and one or two Ordinary Inspectors, and in each Sub-Prefecture and City, separate Inspectors.

Thus, altogether there are five different kinds of Inspectors in a Prefecture, each with his own sphere of educational work, whose duty it is to see that the schools in his jurisdiction are being efficiently managed:—

1. The Inspectors who come from the Ministry of Education.
2. The Chief Inspector, who belongs to the Prefectural Government.
3. The Ordinary Inspectors, who too are officers of the Prefectural Government but work under the Chief Inspector.
4. The City or Municipal Inspectors, who are appointed by the Mayors, under whose direction they supervise the

work of the Elementary Schools in their Municipalities.

5. The Sub-Prefectural Inspectors, who work under the Sub-Prefects and are appointed by the Prefectural Governor on the recommendation of the Chief Inspector. They send their reports, in the first instance, to the Ordinary Inspector concerned who forwards them to the Chief Inspector for information and action.

These Inspectors do not examine the children when they visit schools, as our Inspectors do, but only watch the actual work of teaching with great attention. They have also to see whether the teachers employed in the schools possess adequate qualifications, and whether the curriculum compiled by the Educational Department is being properly followed. They aim at inspecting all the schools in their jurisdiction at least once a year, but in practice this has been found to be impossible.

The minimum qualifications for the Inspectors attached to the Ministry are that they must have served for five years or more as Principals of Normal Schools, Middle Schools, Girls' High Schools or Industrial Schools. Their minimum salary is 1,200 Yens (Rs. 1,800) a year, or Rs. 150 a month, and maximum salary 4,500 Yens (Rs. 6,750) a year, or about Rs. 563 a month. Most of them have the chance of being appointed Principals of Boys' High Schools or of other institutions of the same grade on a salary of from 3,100 Yens (Rs. 4,650) to 4,500 Yens (Rs. 6,750) a year, or of from about Rs. 388

to about Rs. 563 a month.

For an Ordinary Inspector in the Prefectural Government, the minimum qualifications are that he must either have the certificate of a Regular Teacher for Advanced Elementary Schools and should have served for at least three years as a Headmaster, or he must have been connected with educational work in some form or other for at least five years with the rank of a Hanin official. His minimum salary is 480 Yens (Rs. 720) a year, or Rs. 60 a month, and the maximum salary 1,920 Yens (Rs. 2,880) a year, or Rs. 240 a month. His prospects are that he can be appointed, though only by selection, either as Headmaster of a large Advanced Elementary School on a salary ranging from Rs. 240 to Rs. 360 a month, or as Headmaster of a Girls' High School on Rs. 188 to Rs. 350 a month. If he proves himself to be an exceptionally good man, he has every chance of being given the post of a Sub-Prefect with a salary varying from Rs. 225 to Rs. 375 a month.

Another feature, in which Japan differs very greatly from us in Hyderabad, is that, as a rule, buildings are not rented for schools, but are actually their property. The schools are themselves responsible for their maintenance and repairs etc. ; and whatever income some of them may derive from the sale of the agricultural produce of the lands attached to them is disbursed by the "Director" on further improvements.

As the time at my disposal was not enough to permit me to visit the different Prefectures of the Empire, and as the system of educational administration is uniform throughout the country,

I thought it more advantageous to concentrate my attention on the detailed study of the educational conditions of only one of the important Prefectures (Kanagawa) of Japan rather than to spread my observation over a broader field; but whatever remarks I make in this connection should be taken to apply to the conditions in all the other Prefectures also, for their educational development has been more or less similar.

In this I was greatly helped by His Excellency the Governor of Kanagawa (Mr. Inouye), who not only gave me permission to work in the educational office of his Prefecture, but most kindly instructed the Chief Inspector, attached to his Prefectural Government, to give me all the help that lay in his power. I had thus the good fortune to work under the direct guidance of such a talented official as Mr. Ino, whose patience, I feel certain, I must have often sorely tried by the thousand and one questions which I found it necessary to put to him, but which he always answered with the courtesy for which his country is so deservedly famous.

The total area of the Kanagawa Prefecture is only 970 square miles, that is to say, almost the same as that of the Devarkonda Taluqa (Nalgonda District), which is 971 square miles; and its population is 1,323,372. But so highly has it been developed educationally that I discovered in the course of my enquiry that even in a village, whose total population was only 42 souls, an Elementary School had been established.

The total annual revenue of the Kanagawa Prefecture amounts to 9,755,500 Yens (Rs. 1,46,33,250)

and its expenditure on Education is 1,177,265 Yens (Rs. 17,65,897-8), which sum is made up of the following items:—

	Yens.	Rs. A.
1. Subsidy from Imperial Treasury for Supplementary Schools ...	8,600	5,400-0
2. Fees from Schools ...	152,119	2,28,178-8
3. Entrance Fees from Middle Schools...	1,151	1,726-8
4. Contribution from the Local General Taxes...	1,018,421	15,20,181-8
5. Miscellaneous income from the sale of the products of Technical and Agricultural Schools, etc ...	6,974	10,461-0
Total ...	1,177,265	17,65,897-8

There are 666 educational institutions in the Prefecture, the details of which are as follows:—

No.	Class of Institution	Remarks
28	Kindergarten Schools.	All under private management.
302	Elementary Schools.	2, Advanced Elementary Schools. 117, Ordinary do do 188, Combined Elementary & Advanced Schools.
4	Schools for the Blind.	All under private management.
47	Miscellaneous Schools.	Schools where sewing, cooking etc., is taught. All under private management.
7	Middle Schools.	
2	Normal Schools.	One for boys and one for girls.
8	Girls' High Schools.	2 Government & 6 Private (4 Mission Schools and 2 established by philanthropic men.)

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No.	Class of Institution	Remarks
8	Industrial Schools.	8 of Middle grade & 5 of Advanced Elementary grade.
298	Industrial Supplementary Schools.	
8	Unrecognized Schools of Middle grade.	1 Mission School, 1 Trades School and 1 Private School.
2	Unrecognized Girls' Schools of Girls' High School grade.	Both are Mission Schools.
2	Private Industrial Schools.	
19	Do Elementary do	
1	Imperial Government Higher Technical School.	
666	Total	

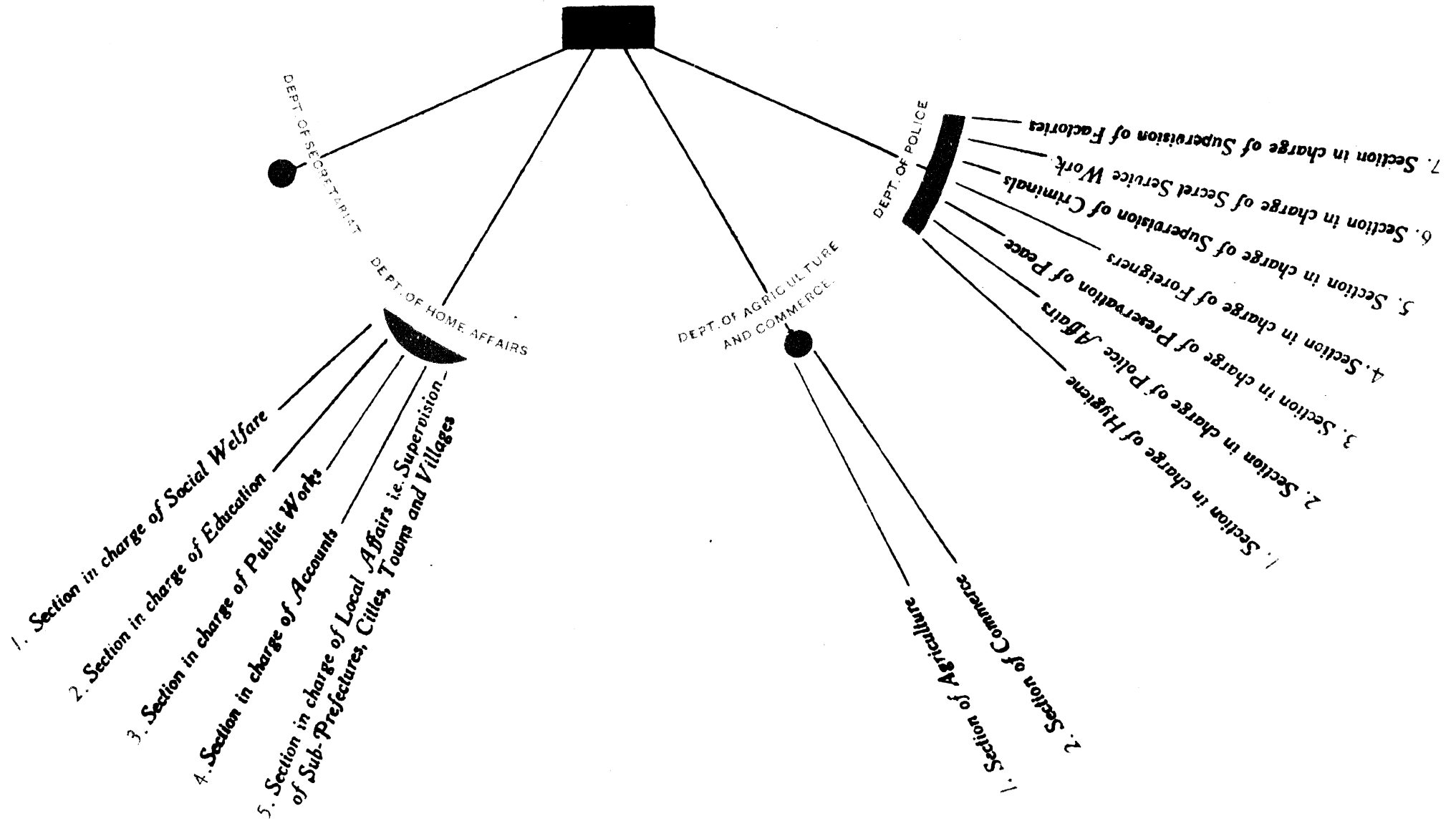
Of the above institutions, the Imperial Government Higher Technical School is supported entirely by the Imperial Treasury, and is under the direct control of the Educational Minister; the Industrial Supplementary Schools are only partially supported by the Imperial grant to the Prefecture; and the rest of the schools that are not under Private management are maintained either out of the Prefectural, Sub-Prefectural, Town, Village, or City Funds, according to their grade and the locality where they are situated.

The Ministry of Education controls and supervises the work in the Prefectures—

1. By sending their Inspectors, generally once a year, to report on the general educational progress of the different Prefectures direct to the Ministry.
2. By the publication of Ordinances, which

DIAGRAM OF THE PREFECTURAL GOVERNMENT OF KANAGAWA

GOVERNOR



are binding on all the Prefectures.

3. By sending notices and issuing instructions to the Prefectural Governors.
4. By reserving to themselves the right of approval in certain matters. For instance, though a Prefectural Governor can appoint teachers of the Hanin rank in Elementary Schools, he cannot retire any one of them compulsorily for a reason not mentioned in the Ministerial Ordinances. Such retirements have to receive the sanction of the Minister.

The system of Local Government in Japan has already been described in a general way, but, since Prefectural Governments play a very important part in the development of education, I shall here explain the composition of one of them, so as to make it easy to understand how elementary education has been placed on a national basis.

One of the chief duties of a Prefectural Governor, as has already been mentioned, is to explain personally to his Prefectural Assembly the chief features of the Budget, as well as the nature and importance of the measures that he proposes to inaugurate. The other members of his Government, too, have to do the same as regards the measures they have in view for their own Department. The diagram facing this page shows the composition of the Government of the Kanagawa Prefecture, and should be taken to be typical of all the important Prefectural Governments in Japan to-day.

From the above it will be seen that under the Governor there are four Departments :—

- I. The Department of Secretariat Work.
- II. The Department of Home Affairs.
- III. The Department of Agriculture and Commerce.
- IV. The Department of Police.

The Department of Secretariat Work requires no explanation. It consists of a number of clerks who transact the general business of carrying on correspondence, etc.

The Department of Home Affairs is divided into the following five Sections :—

1. Section of Social Welfare.
2. Section of Education.
3. Section of Public Works.
4. Section of Accounts.
5. Section of Local Affairs. (Supervision of the affairs of Sub-Prefectures, Cities, Towns, and Villages in the Prefecture).

The Department of Agriculture and Commerce consists of two Sections :—

1. The Section dealing with the general condition of agriculture in the Prefecture.
2. The Section dealing with the commerce and industries of the Prefecture.

The Department of Police is divided into seven Sections :—

1. The Section in charge of the hygiene of the Prefecture.
2. The Section dealing with purely police matters.
3. The Section responsible for the preservation of peace.

4. The Section entrusted with the supervision of foreigners residing in the Prefecture.
5. The Section in charge of the suppression of criminals.
6. The Section engaged in Secret Service Work.
7. The Section carrying out the supervision of factories in the Prefecture.

Of all the above Sections, the only one that need detain us is the Section of Education, which forms part of the Department of Home Affairs in the Prefectural Government. It is this Section which carries on practically all the educational work in the Prefecture. It works under the direct supervision of the Chief Inspector (also known as the Imperial Government Inspector), who is always its Chief Officer; and as all Prefectural Governments are under the control of the Minister of the Interior, his appointment is made by that Minister and not the Minister of Education. The Section consists of five Branches:—

- (a) *The Branch dealing with the Inspection of Schools.*—This consists of the Chief Inspector and two Ordinary Prefectural Inspectors. The latter may, in a way, be said to be the assistants of the former. They are not allowed to inspect Middle Schools for that is always done by the Chief Inspector himself. Their only connection with Middle Schools seems to be that now and then they are sent there by the Chief Inspector to find out whether

the number of teachers is being maintained in right proportion to that of the students or not.

- (b) *The Branch in charge of School Affairs.*—This consists of five or more officers to whom is entrusted the work of the preparation of the educational budget of the Prefecture; the organization of Teachers' Examinations; the settlement of pensions; the compilation of statistics showing the educational condition, etc.
- (c) *The Branch dealing with matters relating to Social Education.*—This has only two officers, whose work is to supervise and guide the various societies formed for self-improvement chiefly by graduates of Elementary Schools. They also manage the affairs of Supplementary Schools, though they do not supervise them.
- (d) *The Branch of School Hygiene.*—This too has only two officers, the senior of whom is always a medical man. He can inspect even Secondary Schools in the Prefecture and has to submit his report to the Chief Inspector.
- (e) *The Branch entrusted with the guidance of Elementary Schools.*—To this three officers are attached—the first supervises and guides the teaching of science; the second does the same for gymnastics; and the third is a lady who sees to the teaching of

Needle-work and Domestic Subjects in the Elementary Schools.

The salaries of the different officials in the Prefectural Government are as follows :—

The Governor is paid 6,000 Yens (Rs. 9,000) a year, or Rs. 750 a month.

The official in charge of the Secretariat Department, who generally acts also as the Vice-Governor, gets 2,200 Yens (Rs. 3,300) a year or Rs. 275 a month.

The official in charge of the Department of Home Affairs gets 4,100 Yens (Rs. 6,150) a year, or about Rs. 513 a month.

The official in charge of the Department of Agriculture and Commerce gets 3,800 Yens (Rs. 5,700) a year, or Rs. 475 a month.

The official in charge of the Police Department gets 3,100 Yens (Rs. 4,650) a year, or about Rs. 388 a month.

In the Home Department—

The Chief Officer of the Section of Social Welfare is paid 1,800 Yens (Rs. 2,700) a year, or Rs. 225 a month.

The Chief Officer of the Section of Education is paid 2,600 Yens (Rs. 3,900) a year, or Rs. 325 a month.

The Chief Officer of the Section of Public Works is paid 3,800 Yens (Rs. 5,700) a year, or Rs. 475 a month.

The Chief Officer of the Section of Accounts is paid 2,200 Yens (Rs. 3,300) a year, or Rs. 275 a month.

The Chief Officer of the Section of Local Affairs, too, is paid 2,200 Yens (Rs. 3,300) a year, or Rs. 275 a month.

In the Department of Agriculture and Commerce—

The Chief Officer of the Section of Agriculture is paid 2,400 Yens (Rs. 3,600) a year, or Rs. 300 a month.

The Chief Officer of the Section of Commerce and Industries is paid 2,600 Yens (Rs. 3,900) a year, or Rs. 325 a month.

In the Department of Police—

The Chief Officer of the Section of Hygiene gets 3,400 Yens (Rs. 5,100) a year, or Rs. 425 a month.

The Chief Officer of the Section dealing with police matters gets 1,200 Yens (Rs. 1,800) a year, or Rs. 150 a month.

The Chief Officer of the Section responsible for the preservation of peace gets 1,300 Yens (Rs. 1,950) a year, or about Rs. 163 a month.

The Chief Officer of the Section entrusted with the supervision of foreign residents gets 2,200 Yens (Rs. 3,300) a year, or Rs. 275 a month.

The Chief Officer of the Section in charge of the suppression of criminals gets 1,200 Yens (Rs. 1,800) a year, or Rs. 150 a month.

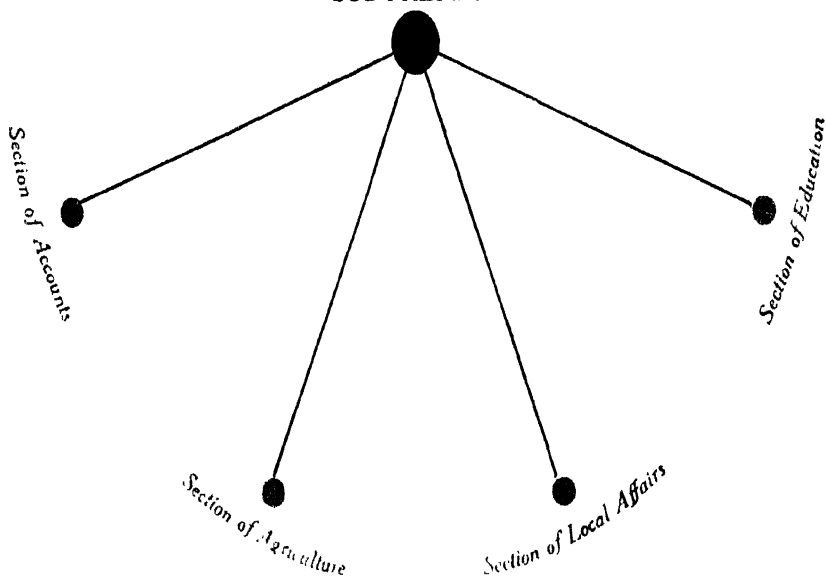
The Chief Officer of the Section of Secret Service Work gets 1,020 Yens (Rs. 1,530) a year, or about Rs. 128 a month.

The Chief Officer of the Section which supervises factories is the same person as the Chief Officer in charge of the Section of Commerce and Industries in the Department of Agriculture and Commerce. He gets no extra pay and only reports

DIAGRAM OF SUB-PREFECTURAL GOVERNMENT
IN
KANAGAWA PREFECTURE



SUB-PREFECT



matters to the Police Department when he deems any action necessary.

The Prefecture of Kanagawa is divided into eleven Sub-Prefectures. The Sub-Prefect is always an official of the Sonin rank, that is to say, one who is appointed by the Emperor on the recommendation of the Minister of the Interior, to whom the name is submitted, in the first instance, by the Prefectural Governor.

The salaries paid to the Sub-Prefects in the Kanagawa Prefecture vary according to the size and importance of the Sub-Prefectures, and are as follows :—

1.	Yen	1,400	Rs.	2,100	a year or	Rs. 175	a month
2.	Do	2,400	do	3,600	do	do 300	do
3.	Do	1,800	do	2,700	do	do 225	do
4.	Do	2,400	do	3,600	do	do 300	do
5.	Do	2,400	do	3,600	do	do 300	do
6.	Do	2,400	do	3,600	do	do 300	do
7.	Do	2,600	do	3,900	do	do 325	do
8.	Do	1,600	do	2,400	do	do 200	do
9.	Do	2,600	do	3,900	do	do 325	do
10.	Do	2,600	do	3,900	do	do 325	do
11.	Do	2,200	do	3,300	do	do 275	do

The diagram facing this page gives the details of the composition of Sub-Prefectural Governments in the Kanagawa Prefecture.

[Diagram.]

It will be seen from the above that the office of the Sub-Prefect is divided into four Sections—

1. The Section which deals with Accounts.
2. The Section in charge of Agriculture.
3. The Section entrusted with the supervision of Local Affairs.
4. The Section responsible for Education.

The Chief Officer of the Section of Accounts gets 900 Yens (Rs. 1,350) a year or about Rs. 113 a month.

The Chief Officer of the Section of Agriculture gets 720 Yens (Rs. 1,080) a year or Rs. 90 a month.

The Chief Officer of the Section entrusted with the supervision of Local Affairs gets 900 Yens (Rs. 1,350) a year, or about Rs. 113 a month.

The Chief Officer of the Section responsible for Education gets 1,020 Yens (Rs. 1,530) a year, or about Rs. 128 a month.

These salaries, however, it should be noted, are not uniform in all Sub-Prefectures, but are being paid at present only in the larger Sub-Prefectures of the Kanagawa Prefecture.

The diagram facing this page shows the composition of Town or Village Government in the Kanagawa Prefecture.

[Diagram.]

DIAGRAM OF VILLAGE OR TOWN GOVERNMENT
IN
KANAGAWA PREFECTURE



VILLAGE OR TOWN HEADMAN

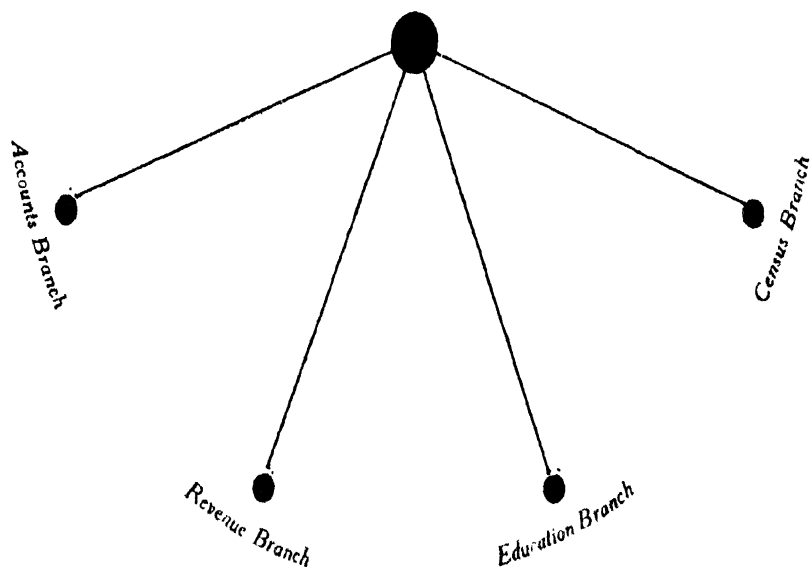
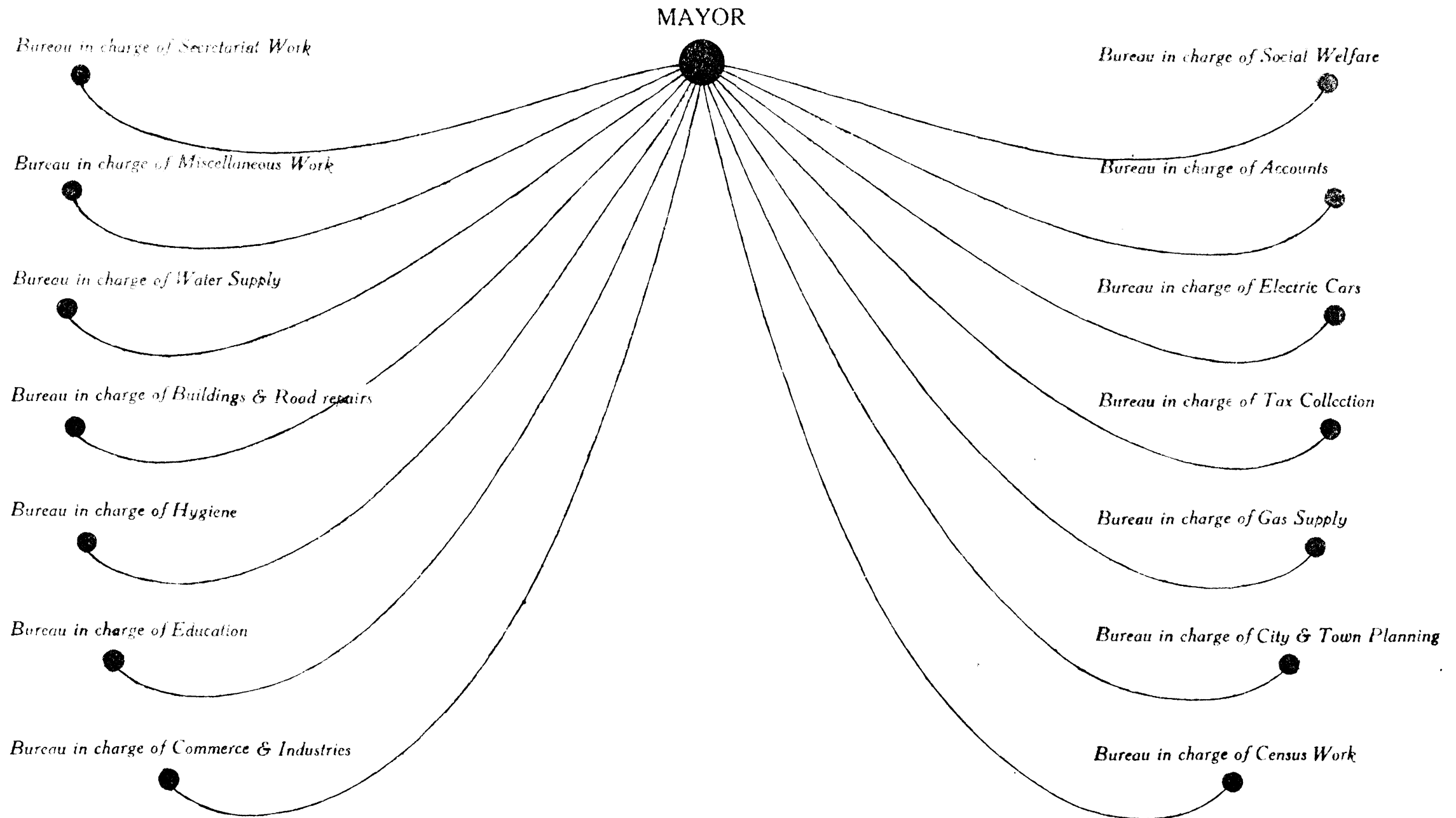


DIAGRAM OF MUNICIPAL GOVERNMENT IN THE CITY OF YOKOHAMA



The office of the Town or Village Headman, who is elected by the Town or Village Council as the case may be, and whose appointment has to be sanctioned by the Prefectural Government, consists of the following four branches :—

1. Accounts.
2. Revenue.
3. Education.
4. Census (Registration of births, marriages and deaths, etc).

The salary of the Headman of the biggest Town in the Prefecture is 1,800 Yens (Rs. 2,700) a year, or Rs. 225 a month; that of the Headman of the largest Village 800 Yens (Rs. 1,200) a year, or Rs. 100 a month; the Officer in charge of the Education Branch gets 940 Yens (Rs. 1,410) a year, or about Rs. 118 a month.

The diagram facing this page will explain the composition of the Municipal Government of the City of Yokohama, which, besides being one of the six premier cities of Japan and a most important port, is also the Headquarters of the Government of the Kanagawa Prefecture.

[*Diagram.*

From the above it will be seen that municipal administration is under the control of a Mayor. He is elected by the Municipal Assembly and appointed by the Emperor on the recommendation of the Minister of the Interior. The salary of the Mayor is paid from the Municipal Treasury, and, in Yokohama, is 10,000 Yens (Rs. 15,000) a year or Rs. 1,250 a month. His office consists of the fourteen Bureaux shown above, the Officer in charge of the Bureau of Education getting 3,000 Yens (Rs. 4,500) annually, or Rs. 375 a month.

DIAGRAM SHOWING INTER-RELATION OF EDUCATIONAL INSTITUTIONS

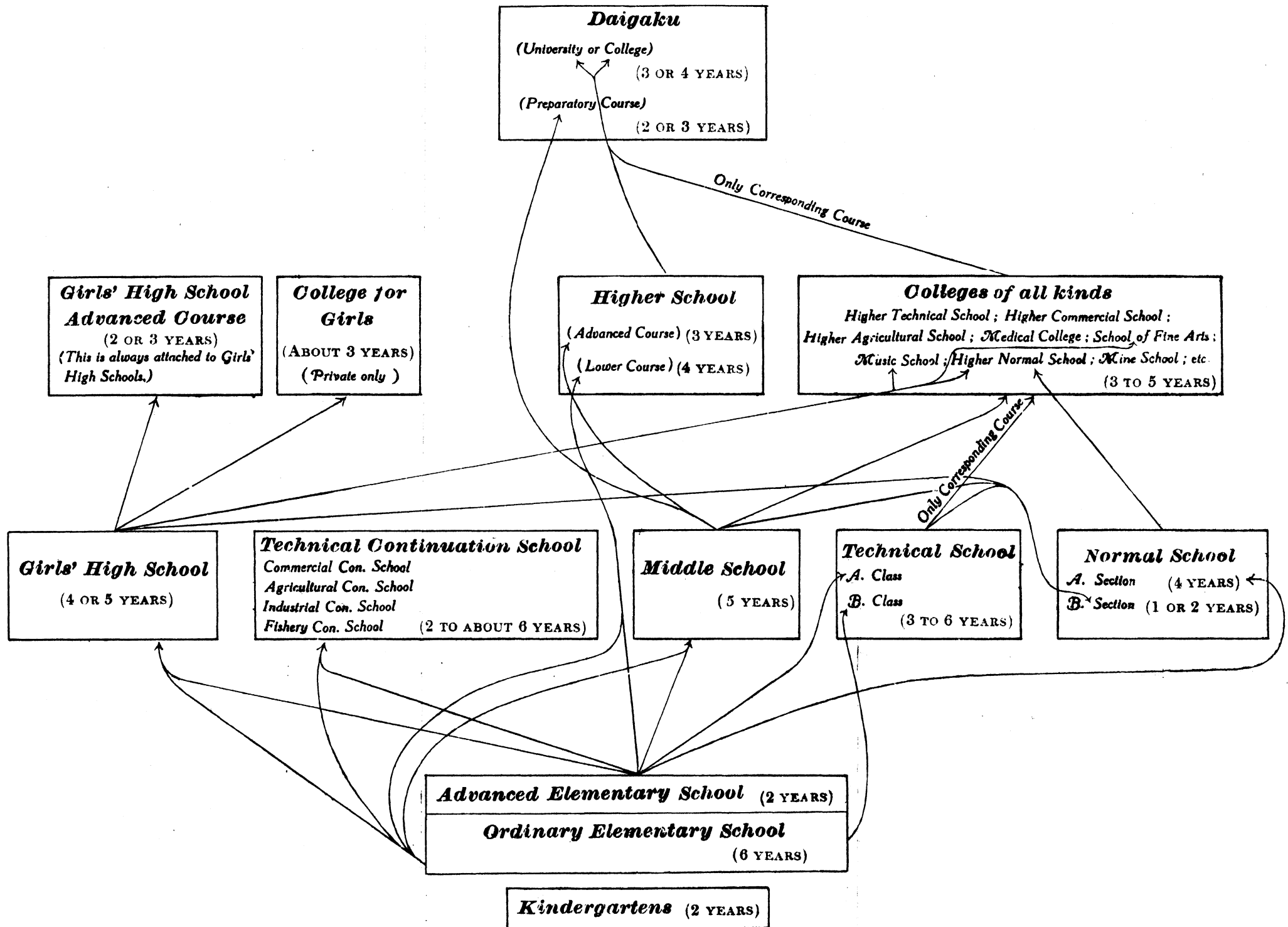
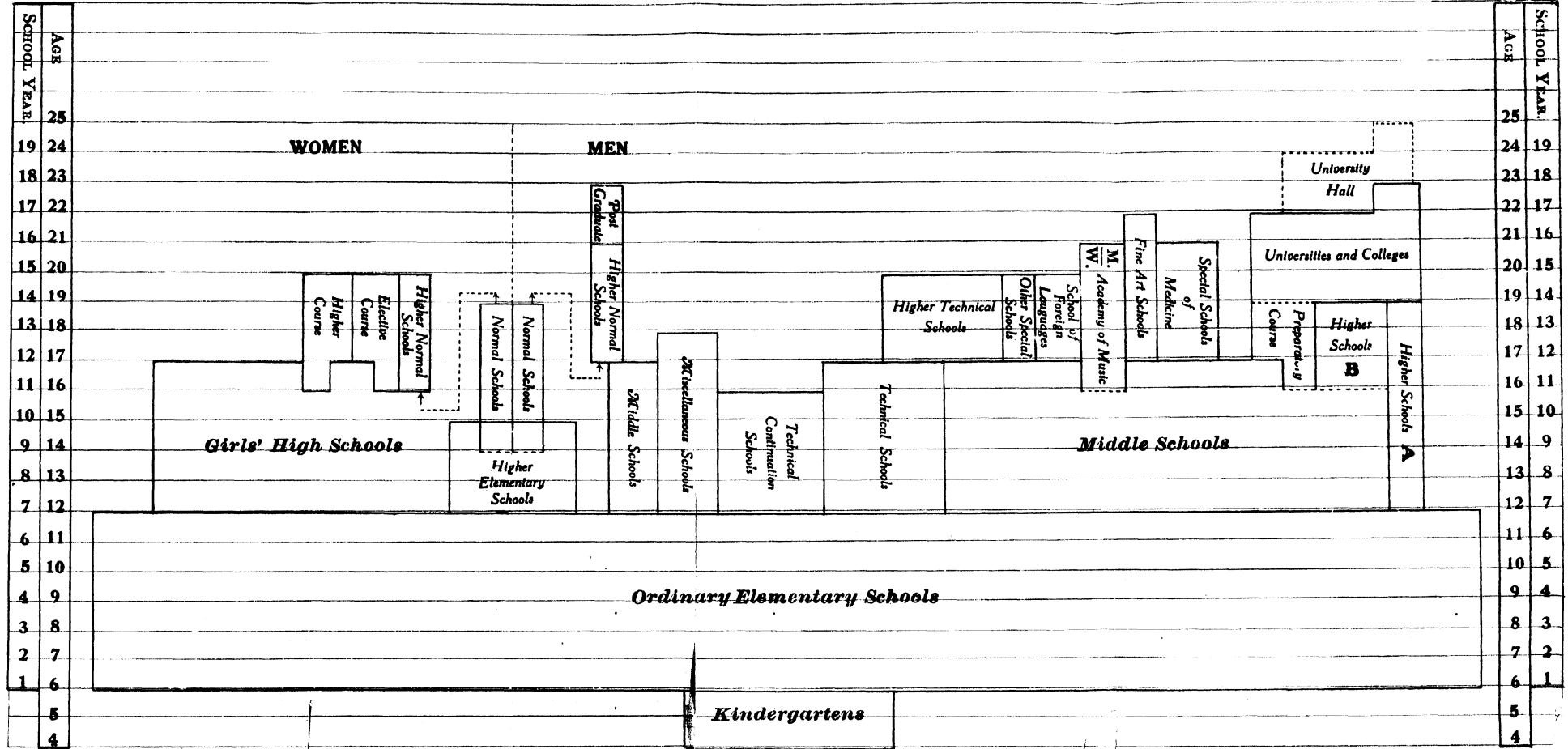


DIAGRAM OF THE SCHOOL SYSTEM IN JAPAN



CHAPTER XIX

The Educational System—The Elementary Schools

THE two diagrams facing this page will show the entire educational system of Japan at a glance. The first one gives the ages of the pupils and the number of years they take to finish their education, while the second one shows the different grades of educational institutions and the way in which they are inter-related.

Kindergarten Schools, which come first, are meant for the training of children from the age of three years to that of six, when they must proceed to an Elementary School. From the latest figures supplied to me, I find that altogether there are 612 Kindergarten Schools in Japan. Of these, 2 are maintained by Government, 252 rank as Public, and 358 as Private institutions. The two Government schools are those attached to the two Higher Normal Schools for Women at Tokyo and Nara.

In all the Kindertgartens, the greatest care is taken to see that the children are not brought into contact with the rigid atmosphere of any systematic teaching, such schools being maintained as places where the little pupils can have a good time under the friendly and affectionate supervision

of their teachers. Those visited by me showed me the tenderness with which the children were being handled and the scrupulous care with which they were being taught to sing songs and play organized games.

Next to Kindergartens come the Elementary Schools, which number 25,625. Of these, only 4 are Government Schools—those attached to the two Higher Normal Schools for Men at Tokyo and Hiroshima, and the two Higher Normal Schools for Women at Tokyo and Nara—25,457 are Public Schools, and 164 are classed as Private. As regards their grade, 11,326 are Ordinary Elementary Schools, 287 rank as Advanced Elementary Schools, and 14,012 as combined Ordinary and Advanced Elementary Schools.

It will thus be seen that there are three kinds of Elementary Schools in Japan:—

1. Ordinary Elementary Schools.
2. Advanced Elementary Schools.
3. Combined Advanced and Ordinary Elementary Schools.

Their aim, as declared officially, is “to instil into youthful minds the elements of moral and national education, and the knowledge and ability essential for the conduct of life, care being taken at the same time to develop the physique of the children.”

The course of studies in the Ordinary Elementary Schools takes six years, and is compulsory for all, while in the Advanced Elementary Schools it takes generally two years, and only rarely three, and is optional. The school age of a child is considered to begin on the very next day after he reaches his sixth year and to end on

the day when he completes his fourteenth year; and during the whole of these eight years he is regarded as a child of school-going age. The period of compulsory school attendance, therefore, commences at the beginning of the first school year after a child has reached the school-going age, and ends at the conclusion of the Ordinary Elementary School course; and all parents and guardians are held responsible for the proper attendance of the children in their charge. To prevent over-enthusiastic parents from making their children commence their education at too early an age, it has been laid down that no pupil is to be admitted to an Elementary School who is under six years of age.

How efficiently the system of compulsory education has been worked in Japan can be seen from the figures in the latest Annual Report given to me by the Ministry of Education, where I find that in the year 1918-1919 the percentage of children of school-going age, who followed or were following the prescribed course of instruction, was 98.02 in cities, 98.88 in towns, and 99.03 in villages. It will, therefore, not be wrong to say that illiteracy, which is the bane of our life in India and the greatest obstacle to the general progress of our country, is almost unknown in Japan.

The method by which the compulsory attendance of children is secured is most interesting and worthy of our attention. The Mayors of cities, and, in the case of towns and villages, the Headmen, have orders to prepare, before the last day of each year, a register of all the children residing within their jurisdiction, who will be of

school-going age by the first of April next, which is the date when the school year of all Elementary Schools commences. They then send to the parents or guardians notices informing them of the exact date by which their children are expected to join a school, and to the Directors of schools, the names of the children whom they are to expect in their institutions. The Directors, on their part, have to maintain a correct list of all the children in their schools, showing clearly their attendance or non-attendance in the class day by day.

If a child fails to join a school within seven days of the date fixed for his attendance, the Director concerned must immediately inform the Mayor or the Headman of it; and if a child, having already joined a school, absents himself continuously for more than seven days without giving any proper explanation, then he must at once draw the attention of the parent or the guardian to this fact. If the child remains absent for seven days more, the Director has to report the matter to the Mayor or the Headman who at once orders the parent or the guardian concerned to see that the child attends the school without any further delay. But, should even this injunction fail to produce the desired result, the Mayor or the Headman is ordered to inform the Prefectural Governor or the Sub-Prefect, as the case may be, who at once sends peremptory orders to the party concerned and sees that they are carried out without any further trouble.

Since education is compulsory, each city, town, and village in Japan is under the obligation to establish and maintain as many Ordinary

Elementary Schools as would suffice for the accommodation of all the children of school-age residing within its jurisdiction. The number of these schools as well as their location is fixed in cities by the Prefectural Governor after consultation with the municipal authorities, and in towns and villages, by the Sub-Prefect, subject to the final sanction of the Governor.

When it is found that a town or village has not enough funds to maintain a school, the Sub-Prefect creates, with the sanction of the Governor and after consultation with the town or village authorities, what is known as a School Union, that is to say, a union with another town or village, with a view to the establishment of an Ordinary Elementary School sufficiently large to undertake the education of all the children residing in the two towns or villages as the case may be.

The Ordinary Elementary Schools are generally held from 9 a. m. to 3 p. m.; but in the busy season for farmers, such as the time for harvesting, the planting of rice, and the rearing of silk worms, etc., all rural schools, whether Ordinary or Advanced Elementary, are closed for a week or two in each season. Altogether, they get as holidays two weeks for the New Year, one or two weeks after the annual examinations, and about one month for the summer vacation, and generally these holidays coincide with the busy season. Urban schools, naturally, suit their own convenience, for in their case rural seasons have no importance.

The subjects taught in the Ordinary Elementary Schools are as follows :—

Subjects	Remarks
1. Morals	2 Hours a week.
2. Japanese Language	10 Hours a week in the 1st year and 9 hours in the 6th year.
3. Arithmetic	5 Hours a week in the 1st year and 4 hours in the 6th year.
4. Japanese History	Begun in the 5th year. 2 hours a week both in the 5th and 6th years.
5. Geography of Japan	Also begun in the 5th year. 2 hours a week both in the 5th and 6th years.
6. Elements of Science	Begun in the 4th year. 2 hours a week in the 4th, 5th and 6th years.
7. Drawing	1 Hour a week throughout the entire course.
8. Singing	2 Hours do do
9. Gymnastics	3 do do do
10. Sewing	Only for girls, and begun in the 4th year. 2 hours a week in the 4th year and 3 hours in the 5th and 6th years.
11. Manual Training or some alternative subject	This depends on the particular circumstances of each locality. For instance, in the City of Yokohama, students are taught English or else Elements of Commercial Economy, and in villages, Carpentry or Agriculture, etc.

Arithmetic is taught up to fractions, and the lessons on Science are contained in one book for

each class, the first of which may be begun in the third year, but is generally begun in the fourth. These books deal with the general principles of Botany, Zoology, Geology, Physics, Chemistry and Physiology. As I was anxious to see how much Science was taught in these Ordinary Elementary Schools, I obtained a set of the books used, and found that the First Book of Elementary Science, which consisted of 80 pages and was begun in the fourth year, contained lessons on the following subjects:—

- | | |
|--|--|
| 1. Cherry. | 24. Inokodzuchi. |
| 2. Camellia. | 25. The procumbent yellow
flowered wood-sorrel. |
| 3. Rape plant. | 26. Spider. |
| 4. The green-veined white
butterfly. | 27. Fowl. |
| 5. Azalea. | 28. Duck. |
| 6. Paulownia tomentosa. | 29. The shedding of leaves
by the paulownia tree. |
| 7. Dandelion. | 30. Chrysanthemums. |
| 8. Frog. | 31. Maple. |
| 9. Rape seed. | 32. Air. |
| 10. Fire-fly. | 33. Water. |
| 11. Kæmpfer's iris. | 34. Heat. |
| 12. The long-legged bee. | 35. Aqueous vapour, ice. |
| 13. Cucumber. | 36. Wind and rain. |
| 14. Egg plant. | 37. Buds in winter. |
| 15. Dragon-fly. | 38. Weight of substance. |
| 16. Nelumbo nucifera. | 39. Light. |
| 17. Tiger-lily. | 40. Crystal. |
| 18. Cicada. | 41. Calcite. |
| 19. Morning-glory. | 42. Copper pyrites. |
| 20. Kryllodes Berthellus
(an insect). | 43. Fire. |
| 21. Horse. | 44. Oxygen. |
| 22. Ox. | 45. Carbonic acid gas. |
| 23. Potato. | 46. Vernal equinox. |

The Second Book of Elementary Science, which was begun in the fifth year class of Ordinary

Elementary Schools, consisted of 84 pages and contained the following lessons:—

- | | |
|--|--|
| 1. Air and soil. | 50. Persimmon. |
| 2. Rape plant. | 51. The harvesting of rice. |
| 3. The green-veined white butterfly. | 52. Potato. |
| 4. The straight bean. | 53. Horse. |
| 5. Azalea. | 54. Ox. |
| 6. Pine. | 55. Chrysanthemums. |
| 7. Bamboo. | 56. Red autumn tints of leaves, and fallen leaves. |
| 8. Dandelion. | 57. Fowl. |
| 9. Frog. | 58. Duck. |
| 10. Seeds of rape plant and of straight beans. | 59. Crystal. |
| 11. Chestnut tree. | 60. Pyrites. |
| 12. Kæmpfer's iris. | 61. Calcite, lime-stone. |
| 13. Fire-fly. | 62. Granite. |
| 14. Summer solstice. | 63. Ever-greens, and deciduous leaved trees. |
| 15. Swallow. | 64. Winter solstice. |
| 16. The crucian. | 65. Weight of substance. |
| 17. Egg plant, cucumber. | 66. Nature of air. |
| 18. Little animals in ponds. | 67. Nature of water. |
| 19. Lotus and the duck-weed. | 68. Heat. |
| 20. Morning-glory. | 69. The three features of water, and the dry-bulb thermometer. |
| 21. Rice plant. | 70. Wind and rain. |
| 22. The true leaf-hopper. | 71. Fire. |
| 23. Pearl-moth. | 72. Oxygen. |
| 24. Kryllodes Berthellus (an insect) | 73. Elements of air. |
| 25. Autumnal equinox. | 74. Hydrogen. |
| 26. The scattering of seeds. | 75. Carbonic acid gas. |
| 27. Gleichenia glauca. (a plant) | 76. Things produced by burning. |
| 28. Chestnut. | 77. Vernal equinox. |
| 29. Fungus. | |

Of the above subjects those that are common to both the First and the Second Books have been dealt with more fully in the latter.

The Third Book of Elementary Science, consisting of 72 pages and begun in the 6th year of

the Ordinary Elementary Schools, had the following lessons :—

- | | |
|---|---|
| 1. Springs and wells. | 30. Copper. |
| 2. River. | 31. Gold, silver. |
| 3. Sea. | 32. Hydrochloric acid, sulphuric acid, nitric acid. |
| 4. Table-salt. | 33. Caustic soda, carbonic soda. |
| 5. Sea-weed. | |
| 6. Sea-urchin, sea-slug. | 34. Lime. |
| 7. The sprouting of trees. | 35. Gravitation. |
| 8. The birth of silk-worms. | 36. Lever. |
| 9. Indian mulberry. | 37. The scales. |
| 10. Germination of seeds. | 38. A pendulum, clock. |
| 11. Wheat. | 39. Suction-pump. |
| 12. Earthworm. | 40. Rectilinear propagation. |
| 13. Snail. | 41. Reflection of light. |
| 14. Silk-worm. | 42. Flat mirrors. |
| 15. Two-leaved shell-fish. | 43. Refraction of light. |
| 16. The cuttle-fish, octopus. | 44. Convex lens. |
| 17. Lobster, crab. | 45. Sound. |
| 18. Cocoon and moth of silk-worm. | 46. Magnet. |
| 19. Action of running water. | 47. Electricity. |
| 20. Sedimentary rocks, stratum. | 48. Electric current. |
| 21. Volcano, igneous rocks. | 49. Electric lamp. |
| 22. Spider. | 50. Electric bell, & telegraph. |
| 23. Snake. | 51. Human body ; how it is made. |
| 24. Jelly fish, sea anemone, coral, sponge. | 52. Food. |
| 25. Sulphur. | 53. Digestion. |
| 26. Petroleum. | 54. Circulation of blood. |
| 27. Coal. | 55. Respiration. |
| 28. Iron. | 56. Urine and perspiration. |
| 29. Lead, tin, zinc, aluminium. | 57. Brain, spinal-cord, nerves and sense-organ. |
| | 58. Hygiene. |

All lessons on Science are taught by trained teachers in a most practical way, with the help of charts, microscopes, and other instruments with which all the Elementary Schools are amply provided. The purely theoretical teaching

of a subject, such as we see in a large number of our schools in India, is not tolerated anywhere in Japan.

Normally, an Ordinary Elementary School consists of six classes; and the number of pupils in each class is limited to 70, which, however, may be increased by 10 under special circumstances and with the permission of the Prefectural Governor. The number of pupils allowed per teacher, too, has been fixed at 70. As a rule, boys and girls are educated in the same class in all the Elementary Schools whether they be of the Ordinary or the Advanced grade, the separation of the two sexes taking place only when the Secondary Schools are reached.

The number of hours devoted to work per week in Ordinary Elementary Schools is as follows:—

The First Class works 21 hours a week.

„	Second	„	„	23	„	„	
„	Third	„	„	25	„	„	
„	Fourth	„	„	27	„	„	for boys.
				29	„	„	„ girls.
„	Fifth	„	„	28	„	„	„ boys.
				30	„	„	„ girls.
„	Sixth	„	„	28	„	„	„ boys.
				30	„	„	„ girls.

The maximum number of hours for which a teacher is required to work is 28 per week.

Two classes of teachers are employed in the Ordinary Elementary Schools:—

1. Assistant Teachers.
2. Regular Teachers.

An Assistant Teacher is one who possesses the minimum qualification of having passed the Teachers' Examination held by the Prefectural Board of Examiners under the supervision of the

Prefectural Governor. This Board consists of:—

1. The Vice-Governor.
2. The Official in charge of the Department of Home Affairs in the Prefectural Government.
3. The Chief Inspector of Schools in the Prefectural Government.
4. Teachers, at the rate of one for each subject, from the Normal School in the Prefecture.

The subjects in the above-mentioned examination are as follows:—

Subjects	Remarks
1. Morals	... Principles of morality.
2. Pedagogy	... Outlines and methods of teaching.
3. The Japanese Language	Reading of text-books used in elementary schools.
4. Composition and Calligraphy	...
5. Arithmetic	... Integral numbers, fractions, decimals, compound numbers, calculation of percentages.
6. History	... Outlines of Japanese history.
7. Geography	... Outlines of Japanese and world geography.
8. Science	... Elements of natural history, elementary physics and chemistry.
9. Drawing	... Simple freehand.
10. Singing	... Monody.
11. Gymnastics	... Simple gymnastics, and organization of games.

A Regular Teacher is one who possesses a license granted by the Prefectural Governor allowing him to be employed as a Regular Teacher in Ordinary Elementary Schools. This license, too, is obtained only after passing the Teachers' Examination

held for the purpose by the Prefectural Board of Examiners. The subjects, in which a Regular Teacher is examined, are slightly more advanced than those for an Assistant Teacher, and are as follows:—

Subjects	Remarks
1. Morals	... ..
2. Pedagogy	... Outlines, method of teaching, school management.
3. The Japanese Language	... Reading of text-books used in elementary schools.
4. Composition and... Calligraphy	...
5. Arithmetic	... Integral numbers, fractions, decimals, compound numbers, calculation of percentages, proportion, and mensuration.
6. History	... Advanced outlines of Japanese history.
7. Geography	... Advanced outlines of Japanese and world geography.
8. Science	... Advanced outlines of natural history, physics and chemistry.
9. Drawing	... Freehand.
10. Singing	... Use of the organ or piano.
11. Gymnastics	... Drill and organization of games.
12. Sewing	... The making and mending of ordinary clothes. This subject is meant only for women teachers.

Throughout the Elementary Schools, the qualifications required of women teachers are the same as those required of men. It is laid down that in an Ordinary Elementary School there must be at least one Regular Teacher for each class. But sometimes, when it happens that such teachers are not forthcoming in sufficient number, Substitute Teachers are appointed.

These last, though not technically qualified, are, nevertheless, recognized as possessing the necessary teaching ability if recommended by the Director of the school where the appointment is needed. Amongst these Substitute Teachers, I frequently found graduates not only of Elementary Schools but also of Middle Schools.

The salaries paid to the Ordinary Elementary School teachers are not based on any system of grades and annual increments, as is the case with us, but are regulated entirely by selection. The Director of the school, the Sub-Prefect, and the Chief Inspector recommend a teacher for promotion to the Prefectural Governor, for it is in his hands that the final sanction lies.

The minimum salary paid to an Assistant Teacher in an Ordinary Elementary School is 30 Yens or Rs. 45 a month, and the maximum 60 Yens or Rs. 90. For a Regular Teacher the minimum is 40 Yens or Rs. 60 a month, and the maximum 180 Yens or Rs. 270. There is also a special salary, amounting to 240 Yens or Rs. 360 a month, which can be given to those Regular Teachers who are already getting the maximum salary of 180 Yens or Rs. 270 a month and have rendered special services to the cause of education. Generally, these teachers reach the maximum of their salary in 40 years, and may be retired at the age of 60. The salary for women teachers is, at least on paper, the same as that for men, but in reality it is frequently lower.

The Advanced Elementary Schools are of two kinds:—

1. The Advanced Elementary Schools with a course of two years.

2. The Advanced Elementary Schools with a course of three years.

No pupil can join them unless he has completed the course of an Ordinary Elementary School.

The subjects taught in an Advanced Elementary School with a course of two years are as follows :—

Subjects	Remarks
1. Morals ...	2 hours a week in the First year class and 1 hour in the Second year.
2. Japanese Language..	8 hours a week in each class.
3. Arithmetic ...	4 do do do
4. History of Japan ...	2 do do do
5. Geography ...	2 do do do
6. Science ...	2 do do do
7. Singing ...	1 hour a week in each class.
8. Gymnastics ...	3 hours do do
9. Sewing.	For girls only. 4 hours a week in each class.
10. One or more of the following subjects must be taken, besides those already mentioned:	
Manual Training	...Paper shapes, wood-work, basket making, etc.
Agriculture	...Theoretical and practical.
Commerce.	...Book-keeping, commercial economy, business letters, practice of commerce by making the student purchase things for his school and sell the products of his school.
House-management.	...For girls only. Cooking, house-cleaning, etc.

Besides the above, there are two more subjects which may or may not be taken :—

Drawing.

Foreign language.

The choice of the foreign language is entirely dependent on the locality. For instance, in Yokohama, which is the centre of Japan's trade with America and England, English is generally the only foreign language for the teaching of which provision has been made.

In these schools, Arithmetic is taught up to ratio; Geography includes the outlines of world geography; and in Science, the lessons deal with natural phenomena, ordinary physical and chemical phenomena, atoms and compound bodies, explanation of the action of such simple machines as pumps and engines, and elements of Hygiene.

I examined the books on Science used in the Advanced Elementary Schools and found that the one prescribed for the First class had lessons on the following subjects :—

- | | |
|---|---|
| 1. Mammals. | 13. Moss. |
| 2. Birds. | 14. Mildew, and bacteria. |
| 3. Lacky-moth. | 15. Decomposition and
the prevention of
putrefaction. |
| 4. Ant-cow. | 16. Infectious diseases. |
| 5. Honey-bee. | 17. Hydrochloric acid. |
| 6. Fish. | 18. Chlorine. |
| 7. The lungs and gills
of a fish. | 19. Sodium, caustic soda. |
| 8. The action of a root. | 20. Carbonate of soda. |
| 9. The action of a leaf. | 21. Potassium. |
| 10. The stoma of plants. | 22. Magnesium, calcium. |
| 11. The direction in
which roots and
leaves grow. | 23. Sulphurous anhydride. |
| 12. Forests and woods. | 24. Sulphates. |
| | 25. Aluminium. |

- | | |
|-----------------------------------|--------------------------------|
| 26. Phosphorus and its compounds. | 35. Strength. |
| 27. Minerals of silicic acid. | 36. Inertia. |
| 28. Building-stones. | 37. Acceleration. |
| 29. Minerals. | 38. Resultant of two forces. |
| 30. Coal mines. | 39. Action and re-action. |
| 31. Copper mines. | 40. Lever. |
| 32. Jewels. | 41. Wheel and axle. |
| 33. Glass. | 42. Pulley. |
| 34. Ceramic ware. | 43. Sloping and spiral spring. |
| | 44. Machines and work. |
| | 45. Friction. |

The book used in the Second class had the following lessons:—

- | | |
|---|--|
| 1. Pressure of liquids. | 20. Dispersion of light. |
| 2. Density, buoyancy. | 21. Convex lenses. |
| 3. Petroleum. | 22. Concave lenses. |
| 4. Carbohydrates. | 23. The microscope; the telescope. |
| 5. Alcohol. | 24. The eye. |
| 6. Acetic acid. | 25. The voice. |
| 7. Fats and oils. | 26. The ears. |
| 8. Albumen. | 27. The brain; nerves. |
| 9. Bone and muscle. | 28. Induction of electricity. |
| 10. Organs of circulation. | 29. Charge and discharge of electricity. |
| 11. Digestive organs. | 30. The electric lamp. |
| 12. Fertilizers. | 31. Thunder and lightning; lightning conductors. |
| 13. Soils. | 32. The electric bell. |
| 14. Conduction; convection; radiation. | 33. Telephones. |
| 15. Atmospheric pressure. | 34. Electric motors and direct current dynamos. |
| 16. Temperature and humidity of the atmosphere. | 35. The globe. |
| 17. The weather. | 36. The sun and moon. |
| 18. A pump. | 37. Solar and lunar eclipses. |
| 19. The steam-engine. | 38. Fixed stars. |

In Advanced Elementary Schools with a course of three years, the same subjects are taught as in Advanced Elementary Schools with a course

of two years, the only difference being that in the former more advanced lessons are given in the extra year. Thus the object of the three years' course is purely cultural; but such schools are so rare that, out of the 302 Elementary Schools in the Kanagawa Prefecture, there is only one Advanced Elementary School which has a course of three years, and that too is going to be abolished and turned into an Advanced Elementary School with the usual course of two years.

It will have been seen, from what has been stated above, that with the exception of sewing and house-management, the subjects in all Elementary Schools are the same for girls as for boys.

An Advanced Elementary School generally consists of two classes. The maximum number of pupils allowed per class is 60, which may be increased to 70, if circumstances necessitate it and the Prefectural Governor sanctions it. The maximum number of pupils per teacher, too, is 60. Both the First and the Second year classes work for 24 hours a week for boys, and 28 hours for girls; and the maximum number of hours a week during which a teacher is required to work has been fixed at 24.

As in Ordinary Elementary Schools, so in Advanced Elementary Schools also, two kinds of teachers are employed:—

1. Assistant Teachers
2. Regular Teachers

While both of these may be allowed to work in Ordinary Elementary Schools, no Ordinary Elementary School teacher, whether an Assistant or a Regular Teacher, can be allowed to teach in

Advanced Elementary Schools.

The Assistant Teachers of Advanced Elementary Schools, too, like those employed in Ordinary Elementary Schools, must pass a Teachers' Examination held by the Prefectural Board of Examiners in the following subjects :—

Subjects	Remarks
1. Morals ...	Advanced
2. Pedagogy ...	Advanced
3. Japanese Language...	Advanced
4. Composition and Calligraphy ...	Advanced
5. Arithmetic ...	Advanced
6. History ...	Advanced outlines of Japanese history
7. Geography ...	Advanced
8. Science ...	Advanced
9. Drawing ...	Freehand, and descriptive geometry.
10. Singing and the playing of such instruments as the piano, organ, etc. ...	
11. Gymnastics ...	Physical and military drill and organization of games.
12. Sewing ...	For women teachers only. Advanced.
13. Manual Training ...	For male teachers only. Principles and practice of manual training such as paper-work, bamboo-work, wood-work, etc.
14. Agriculture ...	For male teachers only. Theory and practice.
15. Commerce ...	For male teachers only. Theory and practice.

The Regular Teachers in Advanced Elementary Schools have either to be graduates of Normal Schools, in which case no further examination is necessary, or else they have to pass an examination

held by the Prefectural Board of Examiners, in which the Subjects and their standard are the same as those fixed for Normal Schools.

Besides the above mentioned teachers, there are also Regular Teachers for such special subjects as singing, gymnastics, sewing, manual training, agriculture, commerce, domestic economy, foreign language etc. They too have to be examined by the Prefectural Board of Examiners, but only in the subject or subjects of which they wish to become Regular Teachers, the standard of the examination being the same as that of the above mentioned examination for Regular Teachers.

The salary paid to the Assistant and Regular Teachers in Advanced Elementary Schools is the same as that paid to the Assistant and Regular Teachers in Ordinary Elementary Schools, but for the Regular Teachers of special subjects the minimum salary is 35 Yens or Rs. 52-8-0 a month, and the maximum 120 Yens or Rs. 180. Moreover, a special salary up to 160 Yens or Rs. 240 a month may also be paid to those teachers of special subjects whose services may be considered as deserving of such recognition. They should, of course, have reached their maximum salary before this special salary can be paid to them.

A fully developed Elementary School, that is to say an Advanced Elementary School, costs about 60,000 Yens (Rs. 90,000) a year, or Rs. 7,500 a month, and has about two thousand pupils on its rolls and a staff of 45 teachers.

CHAPTER XX

Middle Schools for Boys—Girls' High Schools— Domestic High Schools for Girls

MIDDLE SCHOOLS

AFTER finishing the course of either an Ordinary Elementary School or of an Advanced Elementary School, a boy can proceed to a Middle School, where the full course of studies generally takes five years. In some schools a supplementary course of not more than one year is also provided, chiefly for the benefit of those boys who do not intend to proceed further with their education.

The total number of Middle Schools in Japan is 337, of which 2 are Government institutions, 254 are Public, and 81 Private. The two Government Schools are those attached to the Tokyo and Hiroshima Higher Normal Schools for Men.

The aim of the Middle Schools is "to give the male pupils a good general education of a rather high standard." Special regard is paid by the teachers to the inculcation of ideas of national morality and to the development of a sound national spirit by drawing the attention of the pupils to concrete facts and local incidents.

Each Prefecture has to maintain at least one Middle School, but the Minister of Education can order it to open more, if he deems it neces-

sary. To Sub-Prefectures, Cities, Towns, and Villages, has also been given the right to establish Middle Schools, provided by doing so they do not prejudice the efficiency of the education imparted in their Elementary Schools.

No boy can be admitted to a Middle School who is less than 12 years of age and is neither the graduate of an Ordinary Elementary School nor has attainments equal or superior to those of such graduates. Applicants for admission who have finished the course of an Advanced Elementary School may be allowed to join the class next above the lowest in a Middle School, provided they pass the examination held by the school authorities to test the standard of knowledge of such applicants. As a rule, however, boys join Middle Schools directly after they have finished the Elementary School course, and hardly any go from the Advanced Elementary Schools, for that would mean the unnecessary waste of one year. The subjects taught in these Middle Schools are as follows :—

First Year Class.

Subjects	Remarks
1. Morals.	1 hour a week.
2. Japanese and Chinese Classics.	8 hours do
3. Foreign Language (generally English).	6 do do
4. History of Japan and General Geography.	3 do do
5. Mathematics (Algebra and Arithmetic).	4 do do
6. Natural Science (Botany or Geology or Zoology).	2 do do
7. Drawing from Nature.	1 hour do
8. Singing.	1 do do
9. Gymnastics.	3 hours do

Second Year Class.

Subjects	Remarks
1. Morals.	1 hour a week.
2. Japanese and Chinese Classics.	8 hours do
3. Foreign Language.	7 do do
4. History and Geography of Japan.	3 do do
5. Algebra.	4 do do
6. Natural Science, and Hygiene.	2 do do
7. Drawing.	1 hour do
8. Singing.	1 do do
9. Gymnastics.	3 hours do

Third Year Class.

1. Morals.	1 hour a week.
2. Japanese and Chinese Classics.	6 hours do
3. Foreign Language.	7 do do
4. Outlines of World History and of World Geography, and History of Japan.	3 do do
5. Algebra and Geometry.	5 do do
6. Natural Science.	2 do do
7. Physics and Chemistry.	2 do do
8. Drawing.	1 hour do
9. Gymnastics.	3 hours do

Fourth Year Class.

1. Morals.	1 hour a week.
2. Japanese and Chinese Classics.	5 hours do
3. Foreign Language.	5 do do
4. History of Japan, and World History and Geography.	3 do do
5. Algebra and Geometry.	4 do do
6. Natural Science.	2 do do
7. Physics and Chemistry.	4 do do
8. Agriculture, Commercial Economy (both optional).	2 do do
9. Drawing.	1 hour do
10. Gymnastics	3 hours do

Fifth Year Class.

1. Morals.	1 hour a week.
2. Japanese and Chinese Classics.	5 hours do
3. Foreign Language.	5 do do
4. History of Japan, and World History and Geography.	3 do do

Fifth Year Class—(contd.)

Subjects	Remarks
5. Algebra, Geometry, and Trigonometry.	4 hours a week.
6. Physics and Chemistry.	4 do do
7. Elementary Principles of Legislation and Political Economy. (These two subjects though not yet made compulsory will soon be made so).	2 do do
8. Agriculture and Commercial Economy (both optional).	2 do do
9. Drawing.	1 hour do
10. Gymnastics.	3 hours do

In the highest class of a Middle School, Algebra is taught up to calculation of percentages; Geometry, up to cubic geometry; Trigonometry, up to simple measurements.

As regards the books on Science, I find that in some Middle Schools a general idea of Natural Science is given in the First Year Class, the book compiled for this purpose containing the following lessons:—

CHAPTER I.

The Natural World:—

Living and dead matter.

Connection between animals, vegetables and minerals.

Connection between animals and vegetables.

CHAPTER II.

Structure of Animals:—

Cells.

Unicellular creatures.

Their form of body.

Organs.

Superior and inferior creatures.

Functions.

CHAPTER III.

Rough Classification of the Vital Process :—

- Nutrition.
- Sensation and movement.
- Reproduction.
- The origin of life.

CHAPTER IV.

Conditions of Life :—

- Variety of conditions of life.
- Swimming.
- Creeping.
- Walking.
- Flying.
- Fixing.
- Floating.
- Parasitism.
- Cohabitation.
- Colony.
- Social life.

CHAPTER V.

Animals and their Environment :—

- Adaptability.
- Heat and moisture.
- Sunshine.
- Food.
- Modes of self-production.
- Colouring.
- Intellect.
- Instinct.

CHAPTER VI.

Reproduction of Animals :—

- Maintenance of breed.
- Ways of reproduction of plants.
- Ways of reproduction of animals.
- Natural growth of superstition about the origin of creatures.
- Number of eggs.

CHAPTER VI.—(*contd.*)

Productiveness of seeds.

Metamorphism.

Education.

Natural life of animals.

Object of their functions of life.

CHAPTER VII.

The place of permanent residence of animals.

Extent of distribution of animals.

Distribution of plants.

Distribution of animals.

CHAPTER VIII.

Pre-historic Animals :—

Past age of animals.

The appearance of animals.

Paleontological eras ; Palaeozoic era.

Meozoic era.

Cenozoic era.

Changes in the old world.

CHAPTER IX.

Development of Animals :—

Development of animals.

Proofs from their anatomy.

1. Remnants of useless organs.
2. Existence of similar organs.
3. Regular number of neck-bones.

For the teaching of Chemistry only one book is used in Middle Schools. It is divided into three parts, and has to be finished, generally, between the Third and the Fifth Year Classes. It contains the following lessons:—

PART I.

Non-Metals.

Chapter	1. Water, Hydrogen.
Do	2. Air.
Do	3. Oxygen.

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- Chapter 4. Nitrogen.
- Do 5. Law of the Constancy of Mass.
- Do 6. Compounds ; Simple Substances ; Elements.
- Do 7. Carbon Monoxide and Carbon Dioxide ; Law of Multiple Proportions :—
(a) Carbon Monoxide.
(b) Carbon Dioxide, Law of Multiple Proportions.
- Do 8. Hydrochloric Acid ; Chlorine.
- Do 9. Ammonia ; its composition ; Law of Gaseous Reaction :—
(a) Ammonia.
(b) Gaseous Reaction.
- Do 10. Molecular Theory ; Atomic Theory :—
(a) Atomic Weight.
(b) Molecular Weight.
- Do 11. Chemical Symbols :—
(a) Symbols ; Molecular Formulæ ; Equations.
(b) Valency ; Constitutional Formulæ.
- Do 12. Carbon :—
(a) Carbon and its simple compounds.
(b) Flame.
- Do 13. The Halogens ; Hydrogen Halides :—
(a) The Halogens.
(b) Hydrogen Halides.
(c) Table Salt.
- Do 14. Oxygen ; Sulphur ; and their compounds :—
(a) Ozone and Hydrogen Dioxide.
(b) Sulphur and Hydrogen Sulphide.
(c) Sulphur and its Oxygen compounds.
- Do 15. Nitrogen ; Phosphorus ; and their compounds :—
(a) Nitric Acid and its salts.
(b) Phosphorus and its compounds.
- Do 16. Silicon and its compounds.
- Do 17. Solution ; Atomic Weight ; Molecular Weight.
- Do 18. Electrolysis ; Ionisation ; Complete Reaction.

PART II.

Metals.

- Chapter 1. Properties of Metals ; and Alloys.

- Chapter 2. Copper ; Silver ; Gold ; Platinum ; and their compounds :—
 (a) Copper and its compounds.
 (b) Silver and its compounds.
 (c) Gold and its compounds.
 (d) Platinum and its compounds.
- Do 3. Iron ; Nickel ; Cobalt ; Manganese ; Chromium ; and their compounds.
- Do 4. Magnesium ; Zinc ; Mercury ; and their compounds.
- Do 5. Tin ; Lead ; and their compounds.
- Do 6. Aluminium ; and its compounds.
- Do 7. Calcium ; and its compounds.
- Do 8. Potassium ; Sodium ; and their compounds.
- Do 9. Periodic Law ; Radio-active Elements.

PART III.

Organic Compounds.

- Chapter 1. Hydrocarbons.
- Do 2. Alcohols :—
 1. Ethyl Alcohol, Fusel Oil.
 2. Destructive distillation of wood, Methyl Alcohol, Acetone.
 3. Glycerine.
- Do 3. Ethers and Esters :—
 1. Ether.
 2. Esters—Chloroform, Iodoform.
- Do 4. Organic Acids and Esters :—
 1. Acetic acid ; Formic acid ; (Formaldehyde Acetaldehyde).
 2. Fatty acids of higher class.
 3. Polybasic acids.
 4. Esters of organic acids.
- Do 5. Carbohydrates.
- Do 6. Distillation of coal-tar ; Benzene and its derivatives.
- Do 7. Naphthalene ; Anthracene ; and their derivatives.
- Do 8. Alkaloids.
- Do 9. Terpenes ; Camphor.
- Do 10. Proteids.

Chapter 11. Colloidal Solutions.

Do 12. Fertilizers; circulation of materials in nature.

In Geology also there is only one book taught in the Middle Schools, and it has the following lessons :—

CHAPTER I.

Igneous Rocks.

Original Minerals of Igneous Rocks :—

Quartz.

Feldspar.

Mica.

Angite.

Amphibole.

Important Igneous Rocks :—

Granite.

Dionite.

Trachyte of quartz.

Andesite.

Basalt.

Classification and the Conditions of Existence of Igneous Rocks :—

Appearance of igneous rocks.

Deep-made rocks and volcanic rocks.

Conditions of appearance of igneous rocks.

Lava.

Outbursts of volcanoes, and remnants of volcanic rocks.

Union of volcanic rocks.

CHAPTER II

Sedimentary Rocks.

Cause of Existence of Sedimentary Rocks and their Original Minerals :—

Potter's clay.

Minerals of sedimentary rocks.

Calcite.

Gypsum.

Rock-salt.

Important Sedimentary Rocks :—

Pebbles and sands.
Conglomerate and sandstone.
Quartzite.
Clay.
Yellow ochre, and red ochre.
Lime-stone.
Rock-salt and gypsum.
Coal.
Collieries ; petroleum ; asphalt ; diatomite.
Brief summary of sedimentary rocks.

CHAPTER III.*Metamorphic Rocks.***Cause of Existence of Metamorphic Rocks and their original Minerals :—**

Chlorite.
Ophite.
Graphite.

Important Metamorphic Rocks :—

Gnesis.
Schist.
Serpentine rock.
Marble.

CHAPTER IV.*Soils.*

Weathering of rocks.
Results of weathering.
Kinds of soils.
Nature of soils.
Living things and soils.

CHAPTER V.*Construction of the Earth's Crust.*

Displacement of strata and geographical distribution.
Direction and inclination of strata.

CHAPTER VI.

Outlines of Geological History.

Development of strata.

Fossils :—

- a. Primitive group.
- b. Palæozoic group.
- c. Mesozoic group.
- d. Cenozoic group.

CHAPTER VII.

Non-metallic products.

Diamond ; hardness, lustre.

Corundum.

Topaz.

Tourmaline.

Garnet ; opal ; amber.

Jewels ; and precious stones.

Opatite ; fluor-spar.

Sulphur ; slate-pencil stone.

CHAPTER VIII.

Metallic Minerals.

Ores and ore deposits.

Mines ; gold ore ; refinement of gold.

Silver ore ; copper ore ; refinement of copper.

Iron ore ; refinement of iron ; mercury ore ; zinc ore ; tin ore ; antimony ore ; manganese ore ; chromium ore ; tungsten ore ; aluminium ore ; pyrites.

CHAPTER IX.

Uses of Mineral Rocks.

Useful minerals.

Jewels ; precious stones.

Fuels.

Materials for grinding and polishing.

Dye-stuffs and face-paints.

Medicinal materials.

Fertilizers.

Building-stones.

Ornamental stones.

Materials for tomb-stones.

Materials for carving.

Miscellaneous uses.

Condition of the world's production of minerals.

Condition of the production of minerals in Japan.

The First Book of Physics, taught in the Third Year Class of Middle Schools, contains lessons on the following subjects :—

Introduction.

Natural Sciences : Physics ; Fundamental Units ; Derived Units.

PART I.

Forces and Properties of Matter.

CHAPTER I.

Force.	Reaction.
Motion and velocity.	Pressure.
Inertia.	Tension.
Gravity.	Universal gravitation.
Equilibrium of forces.	Molecular forces.

CHAPTER II.

Solids.	Elasticity.
Three states of matter.	Hook's law.

CHAPTER III.

Liquids.	Communicating vessels.
Level surface.	Archimedes' principle.
Pascal's press.	Specific gravity.
The pressure produced by gravity.	Surface tension.
	Capillary phenomena.

CHAPTER IV.

Atmospheric pressure.	Air pump.
Barometer.	Suction pump.
Syphon.	Compression pump.
Boyle's law.	Three states of matter from
Density and buoyancy of air.	the standpoint of the Kinetic Theory.

PART II.

Heat.

CHAPTER I.

Heat and its modes of trans- ference.	Convection of heat.
Conduction of heat.	Radiation of heat.

CHAPTER II.

Temperature and quantity of heat.	Quantity of heat and speci- fic heat.
Thermometers.	

CHAPTER III.

Expansion of substances.	Superficial expansion.
Linear expansion.	Cubical expansion.
Expansion of gases.	

CHAPTER IV.

The three states of matter.	Connection between boiling point and pressure.
Melting or fusion.	Liquefaction.
Freezing mixtures.	Ice manufacture and cold storage.
Solidification.	Dew point and humidity.
Evaporation, and saturated vapours.	Changes of aqueous vapour in the atmosphere.
Boiling point and vaporiza- tion.	
Latent heat.	

PART III.

Force and Properties of Matter.

CHAPTER I.

Force and centre of gravity.	Centre of parallel forces.
Graphical representation of forces.	Moment of a force.
Composition of forces and analysis of forces.	Two forces of same strength and contrary directions.
	Centre of gravity.
	Stability.

CHAPTER II.

Machines and work.	Wheel and axle.
Machines.	Screw.

Lever.
Inclined plane.
Pulley.

Cogwheel.
Power.
Micrometer screw.

CHAPTER III.

Energy.
Windmill.
Water turbine.

Steam engine.
Gas engine.
Principle of conservation of energy.

CHAPTER IV.

Resistance of substances to change of motion.
Friction.
Resistance of water.

Ships.
Submarines.
Resistance of the air.
Aeroplanes.

CHAPTER V.

Various motions.
Falling body.
Pendulum.
Oscillation of an elastic body.

Wave motion.
Transverse waves.
Longitudinal waves.

PART IV.

Sound.

Phonetic substances.
Propagation of sound.
Echoes.
Reflection of sound waves.
Intensity of sound.

Pitch of sound.
Resonance.
Instruments.
Quantity of sound.
Phonograph.

PART V.

Light.

CHAPTER I.

Propagation of light.
Rectilinear propagation of light.
Intensity of light.
Photometer.

Images.
Shadows.
Reflection of light.
Diffusion of light.
Refraction of light.

CHAPTER II.

Optical instruments.	Eye.
Concave spherical mirror.	Simple microscope.
Lens.	Microscope.
Magic lantern.	Telescope.
Camera.	Periscope.
	Cinematograph.

CHAPTER III.

Colour.	Dew and rainbow.
Dispersion.	Absorption and colour of substances.

PART VI.

Magnetism and Electricity.

CHAPTER I.

Magnetism.	Magnetic induction.
Magnets.	Magnetic field.
Magnetic force.	Earth's magnetic field.
Coulomb's law.	Compass.

CHAPTER II.

Electricity.	Electric induction.
Electric conduction.	Electrophorus.
Two kinds of electricity.	Electric machines.
Quantity of electricity.	Condenser.
Coulomb's law.	Leyden jar.
Electric neutralization.	Thunder and lightning.
Electric potential and pressure.	

CHAPTER III.

Electric current and magnetism.	Galvanometer.
Electric current and voltaic cell.	Electro-magnet.
Various voltaic cells.	Electric bell.
Magnetic action of electric current.	Telegraph.
	Electric motor.

CHAPTER IV.

Electric resistance. Ohm's law.
 Voltameter.

CHAPTER V.

Electric current and heat. Electrolysis.
 Chemical action. Faraday's laws of electro-
 Electric heater. lysis.
 Electric lamp. Accumulators.

CHAPTER VI.

Induction currents. Dynamos.
 Direction of induced Telephone.
 current.

The Second Book of Physics, taught in the Fourth and Fifth Year Classes of Middle Schools, contains the following lessons :—

PART I.

Force and Heat.

CHAPTER I.

Motion and laws of motion. Acceleration.
 Velocity and motion. Laws of motion.
 Composition and analysis Momentum.
 of motion.

CHAPTER II.

Moving bodies. Parabola.
 Falling bodies. Circular motion.
 Law of universal gravita- Curvilinear motion.
 tion. Rotation.

CHAPTER III.

Energy. Liquid air.
 Quantity of energy. Steam turbine.
 Mechanical equivalent of Heat energy.
 heat.

PART II.

Sound and Light.

CHAPTER I.

Spectrum.	Spectroscope.
Refractive index.	Kinds of spectrums.
Total reflection.	Absorption spectrum.
Prism binocular.	Solar spectrum.
Kind of light and index of refraction.	

CHAPTER II.

Action of light and radio- meter.	Action of radiation.
Action of heat.	Radiation and absorption.

CHAPTER III.

Wave motion, and wave motion theory of light.	Interference and wave- length of light.
Nature of light.	Colour of membrane.
Interference of waves.	Polarized light and double refraction.
Interference of sounds.	
Beats.	

PART III.

Electricity.

CHAPTER I.

Electricity and heat.	Joule's law.
Resistance of wire.	Electric power.
Electric furnace.	

CHAPTER II

Induction of electric current	Alternate current dynamo.
Intensity of induced electro- motive power.	Transformer.
Induction coil.	Transmission of electric power.

CHAPTER III.

Electric oscillation and electric wave.	Electric waves and light waves.
Oscillatory discharge.	Wireless telegraphy.
Electric resonance.	Wireless telephony.

CHAPTER IV.

Vacuum discharge and	Cathode ray.
radio-activity.	Radio-activity.
Vacuum discharge.	Disintegration of atoms.

The only book on Zoology, taught in Middle Schools, contains the following lessons :—

*Introduction.**Vertebrata.*

- | | |
|---------|---|
| Chapter | 1. Mammals, structure, usefulness, etc. |
| Do | 2. Birds, structure, useful birds, etc. |
| Do | 3. Reptilia. |
| Do | 4. Amphibia. |
| Do | 5. Fish, usefulness, pisciculture. |
| | Common properties of Vertebrata. |

Arthropoda.

- | | |
|---------|----------------------------------|
| Chapter | 1. Insecta. |
| Do | 2. Arachnida. |
| Do | 3. Myriapoda. |
| Do | 4. Crustacea. |
| | Common properties of Arthropoda. |

Mollusca.

- | | |
|---------|--------------------------------|
| Chapter | 1. Cephalopoda. |
| Do | 2. Gasteropoda. |
| | Common properties of Mollusca. |

Annelida.

- | | |
|---------|---------------|
| Chapter | 1. Chætopoda. |
| Do | 2. Hirudinea. |

*Nemertini.**Nematoda.**Platyhelminia.*

- | | |
|---------|-------------------------|
| Chapter | 1. Family of tape-worm. |
| Do | 2. Trematoda. |

Echinodermata.

*Cælenterata.**Porifera.**Protozoa.*

Dissemination and distribution of animals.

Appendix.

Collecting of animals.

Making of specimens.

Preservation and breeding.

Appliances for collecting.

Taxidermy of birds and beasts.

The only book on Botany used in Middle Schools has the following :—

Preliminary Remarks on Leaves and Flowers.

PART I.

1st	Lesson	Cruciferæ.
2nd	do	Compositæ.
3rd	do	do
4th	do	Moraceæ, Coniferæ.
5th	do	Toxus cuspidata.
6th	do	Rosaceæ.
7th	do	Family of Tea Plant.
8th	do	Family of Sweet Flag.
9th	do	Fagaceæ.
10th	do	Family of Buttercups.
11th	do	do Melon.
12th	do	do Egg Plant.
13th	do	Graminaceæ.
14th	do	Family of Holyhock.
15th	do	Liliaceæ.
16th	do	Classification of plants that bear visible flowers.
17th	do	Family of Gleichenia.
18th	do	Bryophyta.
19th	do	Family of Water Weed.
20th	do	Family of Fungus.
21st	do	Bacteria ; Vegetable Moulds.

PART II.

General Rules.

1st	Lesson	Bud.
2nd	do	Shape of leaves.
3rd	do	Cell, construction of leaves.
4th	do	Action of leaves.
5th	do	do do
6th	do	do do
7th	do	Shapes of stalk and stem.
8th	do	Construction of stalk and stem.
9th	do	Action of stalk and stem.
10th	do	Root.
11th	do	Insectivorous plants.
12th	do	Parasitic plants; cohabitation plants.
13th	do	Growth of plants.
14th	do	Diseases of plants.
15th	do	Flower.
16th	do	Fruit.
17th	do	Germination; construction of seeds.
18th	do	Fruit; diffusion of seeds.
19th	do	Autumnal tints and fallen leaves.
20th	do	Multiplication of plants.
21st	do	Distribution of plants.

PART III.

Brief Explanation of the Use of Plants.

1st	Lesson	Decorative plants.
2nd	do	Fruit trees.
3rd	do	Edible plants.
4th	do	Poisonous plants.
5th	do	Medicinal plants; family affection of plants.
6th	do	Plants used industrially.
7th	do	Timber producing plants; forests.

Appendix.

How to sketch plants.

Experimental observation of plants.

The only book on Hygiene taught in Middle

Schools contains the following lessons :—

Introduction.

CHAPTER I.

The Skeleton.

1. Anatomy of skeleton :—

(a) Shapes and joints of bones.

(b) Classification of bones.

(c) Composition and organisation of bones.

2. Physiological principle of bones.

CHAPTER II.

The Muscular System.

1. Anatomy of muscles.

2. Physiological principle of muscles.

CHAPTER III.

Food and Drink.

Physiological principle of food and drink.

CHAPTER IV.

The Digestive System.

1. Anatomy of digestive organs.

2. Physiological principle of digestion.

CHAPTER V.

The Circulatory System.

1. Blood.

2. Heart and blood vessels :—

a. Anatomy.

b. Physiology.

3. Lymph.

CHAPTER VI.

The Respiratory System.

1. Anatomy of respiratory organs.

2. Physiological principle of respiratory organs.

3. The organs of speech.

CHAPTER VII.

The Urogenital System.

CHAPTER VIII.

The Skin.

CHAPTER IX.

The Nervous System.

1. Anatomy of nervous system :—
 - a. Nervous system of cerebrospinal medulla.
 - b. Sympathetic system.
2. Physiological principle of nerves.

CHAPTER X.

The Sensory System.

1. Organs of sight.
2. Organs of hearing.
8. Senses of smelling, tasting and feeling.

CHAPTER XI.

General Physiology and Hygiene.

1. Anagenesis and the physiological principle.
2. Adaptability to temperature.
8. Interdependence of the whole body.
4. Protection of human body, offensive organs, natural instinct.
5. Japanese and foreigners.
6. Personal hygiene.
7. Disease.
8. Public hygiene.

Appendix.

1. Food and drink.
2. Decayed teeth.
8. Parasites.
4. Internal secretions.
6. Immunization treatment.
6. The physiology of the boys of middle school age.

Generally speaking, there are 5 classes in a Middle School ; and the total number of pupils in

a school is limited to 800, which, however, may be increased to 1,000 by the special sanction of the Minister of Education, should circumstances necessitate it. The number of pupils in a class is fixed at 50, and at least two teachers are appointed for each class in the school. Should any of the classes have to be split up into divisions, then the rule is that for each extra class thus established over and above the original 5 classes, the number of teachers is to be calculated at the rate of $1\frac{1}{2}$ teachers per class. Thus, to a Middle School with 7 classes, 13 teachers would be given.

The First Year Class in a Middle School works for 29 hours a week, and the remaining four classes 30 hours a week; and for a teacher, on an average, 19 hours of work a week have been fixed.

As in Elementary Schools, so also in Middle Schools, two classes of teachers are employed :—

1. Teachers.
2. Assistant Teachers.

Both of these must be holders of the Certificate for Secondary School Teachers, which is granted by the Minister of Education. As they are generally graduates of Higher Normal Schools, they are not required to undergo any further tests. But should a private candidate offer himself for the said Certificate, then an examination is held by a Board of Examiners, under the Minister of Education, in which the subjects and their standards are the same as those prescribed for Higher Normal Schools. The Minister of Education has also the power to grant, at his discretion and without any further examination, these Certificates to graduates of universities

and of other institutions of an equal standing; and in this work he is helped by a Committee which scrutinizes and recommends the applications received by him.

The teachers when appointed are allowed to teach only those subjects in which they have graduated from their Higher Normal School, or in which they have specialized in their universities.

There is no actual difference of qualifications between Teachers and Assistant Teachers; but generally senior men are appointed in the former and junior in the latter rank.

Four of the teachers in a Middle School are usually of the Sonin rank, that is to say, are those whose appointments have been sanctioned by the Emperor on the recommendation of the Minister of Education, and the rest belong to the Hanin rank and are appointed by the Prefectural Governor on the recommendation of his Chief Inspector of Schools. The Principal of a Middle School, or the Director, as he is called, is always of the Sonin rank.

[*Statement.*

The salaries paid to the different members of the teaching staff are as follows:—

Appointment	Minimum			Maximum		
	Per Annum	Per Annum	Per Mensem	Per Annum	Per Annum	Per Mensem
	Yens.	Rs.	Rs.	Yens.	Rs.	Rs.
For the Principal ...	1,100	1,650	137½	3,800	5,700	475
For Teachers of Sonin rank ...	1,000	1,500	125	3,100	4,650	387½
For Teachers of Hanin rank ...	600	900	75	1,920	2,880	240
For Assistant Teachers ...	480	720	60	1,440	2,160	180

It takes a teacher about 30 years to reach his maximum salary. All promotions are by selection, and the salary of no teacher can be increased twice in the same year.

The cost of maintaining a fully developed Middle School amounts to about 64,230 Yens (Rs. 96,345) a year, or Rs. 8,028-12-0 a month. Such a school would have about 800 pupils and a staff of 32 teachers. Unlike our Middle Schools in Hyderabad, no primary classes are ever attached to Middle Schools in Japan.

GIRLS' HIGH SCHOOLS

After completing the course of either an Ordinary or an Advanced Elementary School, a girl can join institutions known as Girls' High Schools, which have a course of either 4 or 5

years, the fifth year being spent only in giving a finish to what has already been taught. Thus, what are termed Middle Schools in the case of boys are known as High Schools in the case of girls.

As is the case with boys who join Middle Schools after finishing the course of an Advanced Elementary School, so is it with girls also who go to High Schools from an Advanced Elementary School; for, like the former, they too are allowed to join the class next above the lowest, if they can pass the examination held by the school authorities to test their fitness for that class. Most of them, however, go straight to the High Schools from the Ordinary Elementary Schools, and not from the Advanced Elementary Schools.

The aim of the Girls' High Schools is "to give a general education of a high standard for women." Each Prefecture must establish at least one of them; and if that does not suffice, the Prefectural Governor has to decide, under the authority of the Minister of Education, what their actual number should be. Similar permission has also been extended to Sub-Prefectures, Cities, Towns, and Villages, provided their establishing such schools does not interfere with the maintenance and efficiency of the necessary number of Elementary Schools within their jurisdiction.

There are 420 Girls' High Schools in Japan, of which 3 are Government institutions, 327 rank as Public schools, and 90 as Private. The three Government schools are the High School for Girls, attached to the Higher Normal School for Women at Tokyo, the one attached to the Higher Normal School for Women at Nara, and the Domestic

High School for Girls, also attached to the Higher Normal School at Nara.

Candidates for admission to these High Schools must not be under 12 years of age, and if they are not graduates of Ordinary Elementary Schools, then they must possess attainments equal to those of such graduates.

The following are the subjects taught in these Girls' High Schools:—

First Year Class.

Subjects	Remarks		
1. Morals.	2	hours	a week.
2. Japanese Language.	6	do	do
3. Foreign Languages (English or French)	3	do	do
4. History and Geography of Japan.	3	do	do
5. Arithmetic (up to fractions).	2	do	do
6. Natural Science—Botany and Zoology (2 books).	3	do	do
7. Drawing.	1	hour	a week.
8. Sewing.	5	hours	a week.
9. Singing.	2	do	do
10. Gymnastics.	3	do	do

Second Year Class.

1. Morals.	2	do	do
2. Japanese Language.	6	do	do
3. Foreign Language.	3	do	do
4. History of Japan and Outlines of World Geography.	3	do	do
5. Arithmetic and Algebra.	2	do	do
6. Natural Science—Zoology and Hygiene (2 books).	3	do	do
7. Drawing.	1	hour	a week.
8. Sewing.	5	hours	a week.
9. Singing.	2	do	do
10. Gymnastics.	3	do	do

Third Year Class.

1. Morals.	2	do	do
2. Japanese Language.	6	do	do

Subjects	Remarks		
3. Foreign Language.	3 hours a week.		
4. Oriental History (Exclusive of Japan) and World Geography.	2	do	do
5. Arithmetic and Algebra.	3	do	do
6. Natural Science—Geology and Chemistry (2 books).	3	do	do
7. Drawing.	1	hour	do
8. Sewing.	4	hours	do
9. Singing (sometimes European music) and playing on the organ or piano.	1	hour	do
10. Gymnastics.	3	hours	do
11. Manual Training—Net work, Bag making, etc.	(No definite time fixed)		

Fourth Year Class.

1. Morals.	1 hour a week.		
2. Japanese Language.	5 hours a week.		
3. Foreign Language.	3	do	do
4. Oriental and Occidental History and World Geography.	2	do	do
5. Algebra and Geometry.	3	do	do
6. Chemistry and Physics.	3	do	do
7. Drawing.	1	hour	do
8. Domestic Economy—Cooking, House- management, etc.	2	hours	do
9. Sewing.	4	do	do
10. Singing and Music.	1	hour	do
11. Gymnastics.	3	hours	do
12. Principles of Child Education (optional).	1	hour	do
13. Principles of Legislation and Political Economy (optional).	1	do	do

Fifth Year Class.

1. Morals.	1	do	do
2. Japanese Language.	5	hours	do
3. Foreign Language.	3	do	do
4. Detailed History and Geography of Japan and Occidental History.	2	do	do
5. Advanced Arithmetic (up to mensura- tion) and Geometry.	3	do	do

Subjects	Remarks
6. Advanced Physics (up to electric waves).	8 hours a week.
7. Domestic Science (including baby welfare and sick nursing).	4 do do
8. Singing and Music.	1 hour do
9. Sewing.	4 hours do
10. Gymnastics.	3 do do
11. Child Education.	1 hour do

As a rule, a Girls' High School consists of five classes; and the maximum number of girls in it is limited to 800. This number, however, may be increased to 1,000 by the special permission of the Minister of Education, if local circumstances demand it. The number of pupils per class is limited to 50, and that of teachers is the same as that laid down for Middle Schools. All the classes work 30 hours a week, and though no maximum number of hours has been fixed for teachers, yet, as in Middle Schools, they work on an average 19 hours a week. The qualifications required of women teachers and the salaries paid to them are the same as those already mentioned for men teachers in Middle Schools.

A Girls' High School, with 780 pupils and a staff of 30 teachers, costs 78,000 Yens (Rs. 1,17,000) a year, or Rs. 9,750 a month.

DOMESTIC HIGH SCHOOLS

Instead of joining one of the above-mentioned Girls' High Schools, a girl can, on graduating either from an Ordinary or an Advanced Elementary School, proceed to institutions known as Domestic High Schools for Girls. This name has been given to those Girls' High Schools which provide courses only in Domestic Science. In such schools the course of study

takes over four years for graduates of Ordinary Elementary Schools, over three years for those girls who join after finishing the first year of an Advanced Elementary School, over two or three years for those who come after completing the second year course of Advanced Elementary Schools, and only two years for those who have taken house management as one of the subjects in their Advanced Elementary School.

Should a girl decide to study further, she can be provided with post-graduate courses of not more than two years if the school is a Domestic High School for Girls, and of two or three years if it is a High School for Girls. It is interesting to note that of the 420 High Schools for Girls that have been mentioned above, as many as 163 are Domestic High Schools.

CHAPTER XXI

Higher Schools for Boys—Universities

HIGHER SCHOOLS FOR BOYS

BOYS who have finished the Middle School course but wish to continue their education can join Higher Schools, whose object is two-fold :—

1. To be “institutions of learning for male pupils to complete higher grade of general education and foster their spirit of national morality.”
2. To prepare students for admission to the different faculties of the Imperial Universities.

In the near future these Higher Schools are to be divided into two kinds :—

A. Higher Schools with a seven years' course.

B. Higher Schools with a three years' course. All the existing Higher Schools, whose number is 17, belong to the latter type, for, though already officially sanctioned, Higher Schools of the former type will not be established for another year or so.

The Higher Schools of the A type, that is to say, those with a seven years' course, when they come into existence, are to consist of a four years'

course, to be known as the Ordinary Course, which will be the same as the Course of the first four years of a Middle School, and of a three years' course, which will be known as the Advanced Course. In other words, they are to be a combination of the first four classes of a Middle School with three additional classes for the teaching of the Advanced Course.

Only those students are to be allowed to join the Ordinary Course of these Higher Schools who are graduates either of an Ordinary or of an Advanced Elementary School, or else are recognized by the Minister of Education as possessing qualifications equal to those of such graduates. It is also laid down that the total number of students following the Ordinary Course in a Higher School should not exceed 320.

To Higher Schools of the B type, which teach only the Advanced Course of three years, and to which belong all the existing Higher Schools in Japan, the following can gain admission:—

1. Those boys who have completed the Ordinary Course of a Higher School.
2. Those boys who have completed the Fourth Year Class of a Middle School.
3. Those who are recognized by the Minister of Education as possessing qualifications equal to those who have completed the Fourth Year Class of a Middle School.

The total number of students in the Advanced Course of a Higher School has been limited to 480, that in a Higher School with only the Advanced Course to 600, and that in each class to 40.

The Advanced Course provided in the Higher Schools is of two kinds :—

- I. The Literary Course.
- II. The Science Course.

Those who intend to join either the College of Law or the College of Literature in the Imperial Universities, have to take up the Literary Course ; and those who wish to proceed either to the College of Medicine, the College of Engineering, the College of Science, or to the College of Agriculture, have to follow the Science Course, for it is designed to give them the necessary preparation for their work in the Universities.

For students, whether of the Science or of the Literary Course, who do not wish to enter a University, but would, nevertheless, like to make a more advanced study of their subject, post-graduate courses of one year may be established, and this permission has been granted to the Higher Schools of the A type as well as to those of the B type. Thus it is open to graduates of Higher Schools to join either the post-graduate course in their own schools, or to proceed to a University.

In the Literary Course the following subjects are studied :—

1. Morals.
2. Japanese Language, and Japanese and Chinese Classics.
3. English, German, French. (One of these languages must be taken, a second one is only optional).
4. History and Geography of Japan and of the World.
5. Elements of Philosophy.
6. Psychology and Logic.
7. Legislation and Political Economy.
8. Mathematics.

9. Natural Science.
10. Gymnastics.

The Science Course consists of the following:—

1. Morals.
2. Japanese Language, and Japanese and Chinese Classics.
3. English, German and French. (One of these languages is compulsory, and a second one only optional).
4. Mathematics.
5. Physics.
6. Chemistry.
7. Botany and Zoology.
8. Mineralogy.
9. Geology.
10. Psychology.
11. Legislation and Political Economy.
12. Drawing.
13. Gymnastics.

All the teachers employed in Higher Schools must have a Teacher's License, which is granted by the Minister of Education.

UNIVERSITIES

Boys who have successfully finished either the Advanced Course of a Higher School, or the Preparatory Course attached to some of the Universities, which is exactly the same as the former, or those who have been recognized by the regulations laid down by the Minister of Education as having attained a proficiency equal to or higher than that of those who have completed the Advanced Course of the Higher Schools, are eligible for admission to Universities.

Universities have been defined in Japan as institutions "where instruction in the theory and the application of sciences and arts essential for the welfare of the State is given, and minute

researches in various branches of learning are pursued, as well as deep attention paid to the formation of character, and the nurture of the national spirit."

As a rule, a University consists of several Faculties ; but it may consist of only one Faculty, if circumstances so require it.

There are five Imperial Universities in Japan, besides a large number of private ones, and they are all under the direct control of the Minister of Education. The names of the Imperial Universities are as follows :—

1. The Tokyo Imperial University.
2. The Kyoto Imperial University.
3. The Tohoku Imperial University.
4. The Kiushu Imperial University.
5. The Hokkaido Imperial University.

All these Universities consist of different Colleges, representing the different Faculties, and of University Halls, by which name are designated not buildings, but groups of post-graduates belonging to the different Faculties who are engaged in research work.

To these research students, materials and instruments are supplied free of charge, and sometimes even travelling expenses are paid, if it is deemed beneficial for them to undertake any journey in the interest of their subject of study. They have to work, for the first two years, under the direct supervision and guidance of the Professors selected for the purpose ; it is only from the third year that they are allowed to work independently. But the usual term of study in a University Hall is two years ; if a student desires to continue his work further, he can

do so only if the Faculty recommends him and the President of the University sanctions it. It is, however, definitely laid down, that the membership of a University Hall ceases, automatically, at the end of five years. When he is ready, the student presents a thesis on the subject of his investigation to the Faculty concerned, which, when approved, gains him the degree of "Hakushi" or Doctor.

To show how highly some of the Universities of Japan have been developed, I shall give a description of the Imperial University of Tokyo, which, being the oldest of its kind, is naturally looked up to by the other Universities as a model to be followed. The fees in this University are 75 Yens (Rs. 112-8-0) a year, or Rs. 9-6-0 a month; and it consists of the following seven Faculties and six Colleges:—

Faculties.

1. The Faculty of Law.
2. The Faculty of Medicine.
3. The Faculty of Engineering.
4. The Faculty of Letters.
5. The Faculty of Science.
6. The Faculty of Agriculture.
7. The Faculty of Economics.

Colleges.

1. The College of Law.
2. The College of Medicine.
3. The College of Engineering.
4. The College of Literature.
5. The College of Science.
6. The College of Agriculture.

Besides the buildings on the site in Tokyo, the

University also possesses the following properties, where its students carry out different kinds of research work :—

1. A Botanical Garden at Koishikawa, for the use of the students of Botany, Entomology and Pharmacy. It contains more than 3,000 species of plants, both native and foreign, which include many interesting varieties of medicinal as well as tropical plants.
2. A Botanical Garden at Nikko, which, being situated in the mountains, is devoted to alpine plants.
3. A Marine Biological Station at Misaki, where more than 40 students and investigators can work at once. Here facilities are provided for other persons also who wish to study marine life, specially the unique deep sea fauna, which, owing to the inherent difficulty of reaching it, still offers a great field for research.
4. A College of Agriculture and Dendrology at Komada. This institution has also charge of the following forests belonging to the University in different parts of the Empire :—

A Forest in Chiba	....	5,640	acres
The Chichibu Forest	....	14,940	do
The Saghalien Forest	....	50,508	do
Two Forests in Korea	....	119,960	do
One Forest in Formosa	...	141,200	do

Total 332,248 acres

The University has also an Institute of Aeronautics; an Institute for Historical Compilation; an Astronomical Observatory; a Hospital with accommodation for more than 700 beds; an Institute for the study of Infectious Diseases; and a Seismological Institute with stations in different parts of the country for the study of earth movements and the geological or topographic modifications caused by them, as well as for the observation of the effect of earthquakes on buildings.

The Institute of Aeronautics is attached to the College of Engineering; the Institute for Historical Compilation to the College of Literature; the Hospital and the Institute for the study of Infectious Diseases to the College of Medicine; and the Seismological Institute and the Astronomical Observatory to the College of Science.

The Seismological Institute works under the direction of the famous earthquake expert, Dr. Omori, to meet whom is in itself an intellectual treat of the highest order. Like our scientist, Sir J. C. Bose, Dr. Omori, too, manufactures his own instruments, and teaches his students to do the same. So wonderfully well has he equipped his Laboratory, that there is not a single volcano in the world, whose model and record of activities for the last 50 years have not been most elaborately prepared by him. Some of the instruments manufactured by the Doctor are so delicate that I was astounded to see one of them record the tremors caused by a few students playing tennis about four hundred yards away.

There are also Anatomical and Biological collections belonging to the Faculty of Medicine;

two Museums, one of Mining and the other of Architecture, attached to the Faculty of Engineering; exhaustive Zoological, Mineralogical, Botanical, and Anthropological collections, in the possession of the Faculty of Science; and, in the Faculty of Letters, a most wonderful collection of English books, made by Professor Ichikawa, which contains many rare books dating from the days of Queen Elizabeth, some of which were not to be found even amongst those collected in his work-room by the late Dr. Murray for the famous Oxford English Dictionary.

The University Library contains 687,551 volumes, of which 383,018 are Japanese and Chinese, and 304,533 European and American. Besides the above books, the Faculty of Agriculture also possesses 31,900 Japanese and Chinese books, and 29,600 European and American books. The total number of books, therefore, in the University Library may be said to amount to 749,051.

The total number of Professors and Lecturers in the University is 750, and that of students 6,000. The subjects taught in the different Faculties, and the number of Professors assigned to them are as follows:—

I—*Faculty of Law*

Subject	Number of Professors			
Constitution	2
Public Law	1
Civil Code	4
Commercial Code	2
Maritime Law	1
Code of Civil Procedure and Law of Bankruptcy	2

Subject				Number of Professors
Criminal Code				2
Code of Criminal Procedure				1
Politics				1
Political History				1
Diplomatic History				1
Law of Administration				2
Public International Law				2
Private International Law				1
History of Legal Institutions				1
History of Occidental Law and Institutions				1
Roman Law				1
English Law				2
French Law				1
German Law				1
Jurisprudence				1

II--*Faculty of Medicine*

Anatomy				3
Physiology				2
Medical Chemistry				1
Pathology and Pathological Anatomy				2
Pharmacology				2
Medicine				3
Gynæcology and Obstetrics				2
Pædiatrics				1
Surgery				3
Orthopædic Surgery				1
Ophthalmology				1
Dermatology and Syphilis				1
Psychiatry				1
Hygiene				2
Forensic Medicine				1
Serology				1
Otology, Rhinology, Laryngology				1
Dentistry				1
Pharmacy				3
Pharmaceutical Technology				1

III--*Faculty of Engineering*

Civil Engineering				5
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Subject			Number of Professors
Mechanical Engineering	3
Naval Architecture	3
Marine Engineering	...	...	2
Aeronautics	...	...	4
Technology of Ordnance	...	...	3
Electrical Engineering	...	...	4
Architecture	...	...	5
Applied Chemistry	...	...	5
Technology of Explosives	...	...	1
Mining	...	...	3
Metallurgy	...	...	2
Iron Metallurgy	...	...	1
Mechanical and Metallurgical Technology	...	...	1
Applied Mechanics	...	...	1
Dynamics	...	...	1
Petroleum Mining	...	...	1

IV—*Faculty of Letters*

Japanese Language and Japanese Literature	...	...	3
Japanese History	...	...	3
Korean History	...	...	1
Chinese Philosophy, Chinese History and Chinese Literature	...	...	3
History and Geography	...	...	1
Oriental History	...	...	2
Occidental History	...	...	2
Philosophy and History of Philosophy	...	...	2
Indian Philosophy	...	...	1
Psychology	...	...	1
Ethics	...	...	1
Science of Religion and History of Religion..	...	...	1
Sociology	...	...	2
Pedagogics	...	...	5
Aesthetics and History of Fine Arts	...	...	2
Philology	...	...	1
Sanskrit and Sanskrit Literature	...	...	1
English Language and English Literature	...	...	2
German Language and German Literature	...	...	1
French Language and French Literature	...	...	1
Shintoism	...	...	1

V—*Faculty of Science*

Subject				Number of Professors
Mathematics	...	...	...	5
Theoretical Physics	...	...	...	2
Astronomy	...	...	...	2
Physics	...	...	...	3
Aero-Physics	...	...	...	1
Radio-activity	...	...	...	1
Chemistry	...	...	...	4
Bio-chemistry	...	...	...	1
Zoology	...	...	...	3
Botany	...	...	...	3
Heredity	...	...	...	1
Geology	...	...	...	3
Mineralogy	...	...	...	1
Geography	...	...	...	1
Seismology	...	...	...	1
Anthropology	...	...	...	1

IV—*Faculty of Agriculture*

Agriculture	...	...	...	2
Agricultural Chemistry, and Chemistry	...	...	...	3
Forestry	...	...	...	4
Botany	...	...	...	1
Plant Pathology	...	...	...	1
Zoology, Entomology, and Sericulture	...	...	...	3
Horticulture	...	...	...	1
Zootechny	...	...	...	2
Agricultural Technology	...	...	...	1
Agricultural Engineering	...	...	...	1
Forest Utilization	...	...	...	1
Geology, and Soils	...	...	...	1
Organic Physics and Meteorology	...	...	...	1
Agricultural Administration and Political Economy	...	...	...	2
Fishery	...	...	...	3
Economic Oceanography	...	...	...	1
Veterinary Anatomy	...	...	...	1
Veterinary Physiology	...	...	...	1
Veterinary Medicine and Veterinary Surgery	...	...	...	3
Veterinary Hygiene and Veterinary Pharmacology	...	...	...	1

VII—*Faculty of Economics*

Subject	Number of Professors		
Political Economy	6
Public Finance	2
Statistics	1
Commerce	5
Insurance	1
Colonial Politics	1

Besides the Professors enumerated above, the following also figure as members of the University Staff :—

1. Principal of the University Hospital.
2. The Director of the University Library.
3. The Director of the University Forests.
4. The Director of the Institute for Historical Compilation.
5. The Director of the Seismological Institute.
6. The Director of the Institute for the Study of Infectious Diseases.
7. The Director of the Tokyo Astronomical Observatory.

The length of the course in the Faculty of Medicine is four years, and that in the other Faculties three years. On passing the prescribed examination at the end of this period, the successful candidate is allowed to assume the title of "Gakushi" or Graduate. This title is not regarded as a degree. The only degrees, officially recognised, are those that are conferred by Universities, with the sanction of the Minister of Education, on students who have applied for them by submitting theses, after having been engaged for not less than two years in research work in their special branches of post-graduate

study. Those candidates whose theses are accepted are granted the degree of "Hakushi" or Doctor. If the holder of a degree is found to be guilty of any conduct unworthy of his degree, the University has the power to cancel the degree, subject to the sanction of the Minister of Education.

The general administration of an Imperial University is carried on by a President, who is always of Chokunin rank, that is to say, he is an official who is appointed by the Emperor on the recommendation of the Cabinet. He works under the direct supervision of the Minister of Education, and controls all the University officials. He has the power to make all the junior appointments himself, but for appointments of senior rank has to submit his proposals to the Minister of Education. Three Secretaries are given to him to help him in his work and to have charge of the University treasury. He has also to preside at the meetings of the University Council, which consists of the Deans of all the Faculties and of not more than two Professors from each Faculty. These last are formally appointed to the University Council by the Minister of Education, but in each case only that Professor is appointed who has been chosen at an election held by the Professors of his particular Faculty. The term of membership of the University Council is three years; and the right of convoking it rests with the President. The following matters come before it for consideration :—

1. The establishment or abolition of a course of study in any Faculty.

2. Questions concerning either the institution or the abolition of Professorships in the University.
3. Regulations for the internal government of the University.
4. Any questions referred to it by the Minister of Education or by the President of the University.

Each Faculty, too, has a Faculty Council, of which the Dean of that Faculty is the President. Before it are placed for deliberation:—

1. Curricula of studies.
2. Questions connected with the examination of students.
3. Any questions referred to it by the Minister of Education or by the President of the University.

The expenditure on the Imperial University of Tokyo alone amounts to 5,817,550 Yens (Rs. 87,26,325) a year, or Rs. 7,27,193-12-0 a month; and it is interesting to note that of the above sum Rs. 1,38,048 are spent on the purchase of books for the University Library.

Another very important University, the organization of which deserves our careful consideration, is the Tokyo University of Commerce. This is a single-faculty University and was opened as recently as the 1st April 1920. It was formerly known as the Tokyo Higher Commercial School, which, in its turn, had developed from the Institute for Education in Commercial Practice privately established in 1875 by the late Viscount Arinori Mori, who later on became the Minister of Education.

It grants the degrees of Doctor of Commerce

and of Doctor of Economics to those who study for at least two years in the post-graduate course and submit a thesis to the President of the University on the subject of their special study. All the theses have to be written in Japanese, unless the Board of Professors considers it advisable that they should be written in a foreign language. They are submitted to a committee, consisting of at least two Professors elected by the Board of Professors from among themselves, who, after carefully examining them, report the result to the full Board, whose decision as to whether a degree should be conferred or not is final.

To students who finish the usual three years' course in the University and successfully pass the examinations held at the end of that period, a diploma is given, which entitles them to call themselves "Shogakushi" or Bachelor of Commerce.

Attached to the University are a Preparatory Department, consisting of 11 Professors and 4 Assistant Professors; a Business School, with 30 Professors and 9 Assistant Professors; and a Training School for Teachers of Commercial Subjects. These three institutions rank as Higher Schools, and so, admit only those who are either graduates of a Middle School, or else possess qualifications equal to those of such graduates, provided they also pass a competitive entrance examination. Their course is three years, that is to say, of the same length as the Advanced Course of a Higher School.

Like the Imperial Universities, this University, too, is administered by a President, who is

of Chokunin rank, and who has to work under the supervision of the Minister of Education. The teaching staff consists of 15 Professors and 5 Assistant Professors; and in case of necessity the President has the power to appoint Lecturers also.

The fees in this University are 50 Yens (Rs. 75) per annum; and as regards eligibility for admission, the right of priority has been accorded to those students who have completed the course of its own Preparatory Department. But should there still be any vacancies left, the University can admit:—

1. Those who are “Gakushi” or graduates of a University.
2. Those who are graduates of the Business School attached to the University.
3. Those who have completed the second year of the Kobe Higher Commercial School.
4. Those who have completed the Advanced Course of a Higher School for Boys.
5. Those who are recognized by the Minister of Education as having qualifications equal to those mentioned above.

With the exception of those students who come after finishing the course of its own Preparatory Department, or those who are already graduates of a University, all the others are admitted on the result of a competitive examination, which is held with the object of enabling the University to pick out the most promising students.

In the University the following five courses are provided:—

- I. Foreign Trade and Economics.
- II. Business Management and Accounting.
- III. Banking.
- IV. Transportation and Insurance.
- V. Consular Service.

Subject to the approval of the President, a student can select any one of the above courses and follow it under the supervision of a special Professor.

The actual subjects of study have been grouped into two classes: Prescribed and Elective. The former are compulsory, and of the latter, fourteen must be taken. They are as follows:—

I—PRESCRIBED SUBJECTS

(a) *Commercial*

1. Business Technique (Import and Export).
2. Business Management.
3. Accounting.
4. Banking and Finance.
5. Transportation and Communication.
6. Insurance.

(b) *Political Economy*

1. Theory of Economics.
2. Commercial Policy.
3. Public Finance.

(c) *Law*

1. Civil Law (Rights in rem : Obligations).
2. Commercial Law (General Provisions : Law of Partnership and Companies ; Business Transactions ; Negotiable Instruments).

(d) *Foreign Languages*

1. Business English.
2. English or another Foreign Language (*i. e.* French, German, Russian, Italian, Dutch, Spanish, or Chinese).

II—ELECTIVE SUBJECTS

(a) *Commercial*

1. Commercial Products.
2. Market Organization.
3. Oriental Economography.
4. Occidental Economography.
5. Colonial Expansion.
6. Factory Management.
7. Auditing and Cost Accounting.
8. Chartered Banks.
9. Foreign Exchange.
10. Stock and Produce Exchanges.
11. Shipping.
12. Railway Transportation.
13. Warehousing.
14. Life Insurance.
15. Marine Insurance.
16. General Average.
17. Fire Insurance.

(b) *Political Economy*

1. Money and Credit.
2. History of Political Economy.
3. Economic History.
4. Industrial Policy.
5. Agricultural Policy.
6. Colonial Policy.
7. Social Reforms.
8. Statistics.

(c) *Law*

1. Constitution.
2. Administrative Law.
3. Civil Law (Rights in Personam : Law of Succession).
4. Business Law.
5. Merchant Shipping Law.
6. Civil Procedure.
7. Bankruptcy Law.
8. Criminal Law.
9. International Public Law.
10. International Private Law.

(d) Additional Subjects

1. Diplomatic History.
2. Sociology.
3. Ethnology.
4. Higher Mathematics.

The programme of work for the Prescribed subjects is as follows:—

Subjects	Hours per week			Remarks
	1st year	2nd year	3rd year	
Business Technique, Business Management, Banking and Finance, Transportation, Insurance	To be pursued during any of the three years: 2 hours per week for each subject.
Accountancy	...	2	...	
Theory of Economics	...	2	...	
Commercial Policy	...	2	...	
Public Finance	To be studied during any one year: 2 hours per week.
Civil Law (Rights in rem)	5	...	...
Commercial Law (General Provisions and Law of Partnership and Companies)	...	2	...	
Commercial Law (Business Transactions and Negotiable Instruments)	...	...	2
Business English	2	2	2	
English or Secondary Foreign Language	3	3	3	

The minimum number of hours per week during which students are required to attend lectures on the Prescribed and Elective Subjects is twenty-eight in the first year and twenty-six in the second and third years.

For students who prove themselves satisfactory both in ability and character, but who are unable, owing to poverty, to meet their expenses, the University provides loan scholarships which should not exceed 360 Yens (Rs. 540), and which are determined by the President according to the circumstances of each case. The fund for these loans is provided entirely by voluntary contributions. The holders have to repay them as soon as they begin to earn their living, the rule being that the money should be repaid in instalments extending over a period of twice as many months as the period for which the privilege has been enjoyed.

Besides the Universities already mentioned, there are a number of Private Universities in Japan. Of these the most famous are the Keiogijuku University, the foundation of which by the late Mr. Fukuzawa has already been described; the Waseda University, which was founded in 1882 by the late Marquis Okuma, and to which in 1908 the Emperor gave Rs. 45,000 from his own private purse; and the Nippon Joshi Daigakko (Japan Women's University).

The last named University was founded in 1901, and is practically the only institution, of more or less university grade, to which women can proceed. It provides courses, each extending over three years, in Domestic Economy, Literature, and Science, and admits only those girls

who have finished either the five years' course of a Girls' High School, or else possess equal qualifications. It has now about 700 students on its rolls. No steps seem to have been taken by the Japanese Government, so far, to provide facilities for the higher education of women, and even this institution is not officially recognized as a University. But this lack of enthusiasm for the University education of their women is, I feel certain, bound to be only temporary. The commercial competition with America, in which Japan is already engaged and which is sure to become more acute as time goes on, will compel the country to provide means for raising the educational efficiency of its women, who, like its men, are now playing such an important part in the industrial development of the nation. Indeed, some of the Universities have already begun to give permission to selected girl students to attend university lectures, and the day does not seem to be far distant when they will be allowed to sit for the Degree examinations and compete for all University Honours on a footing of complete equality with male students.

CHAPTER XXII

Normal Schools—Higher Normal Schools— Special Schools—Schools for the Blind, the Deaf and the Dumb

NORMAL SCHOOLS

OF the 93 Normal Schools in Japan, 48 are for boys, 36 for girls, and 9 for boys and girls combined. Their aim is to train teachers for Elementary Schools; and as elementary education is almost entirely paid for by Prefectural Governments, it is laid down that each Prefecture must maintain at least one Normal School to meet its requirements. It is also laid down that attached to each Normal School there should be an Elementary School, to be used as its Practising School, and to Normal Schools for Female Teachers, both an Elementary School and a Kindergarten.

Not one of these 93 Normal Schools is maintained by the Imperial Government. They are all Public schools, that is to say, schools the cost of whose maintenance is borne by the Prefectural Governments themselves.

The courses provided in Normal Schools are as follows :—

- | | |
|-----------------------|---------|
| 1. Preparatory Course | 1 year. |
|-----------------------|---------|

2. Regular Course { Section A. 4 years.
do B. 1 or 2 years.
3. Special Short Course—a little over one year.

Preparatory Course :—

The length of the Preparatory course is one year ; and its object is to give the necessary preliminary knowledge and training to those pupils who wish to join Section A. of the Regular Course. The conditions for admission are that

1. The applicant must be of good conduct and health.
2. Must have passed the Advanced Elementary School course of 2 years, or have equal attainments.
3. Must be over 14 years of age.

Under special circumstances, girls who have completed the first year of an Advanced Elementary School, or who have equal attainments and are over 13 years of age, can be admitted.

Regular Course :—

Section A. The length of the course in this Section is 4 years. The conditions for admission are that

1. The applicant must be of good conduct and health.
2. Must have finished either the Preparatory course of a Normal School, or the three years' course of an Advanced Elementary School, or else possess equal attainments.
3. Must be over 15 years of age.

Under special circumstances, girls who have finished the Advanced Elementary School course of two years or who have equal attainments and

are over 14 years of age can be admitted.

Section B. In this Section the length of the course is 1 or 2 years, and all those seeking admission to it must be of good conduct and health.

For male candidates the conditions are that

1. They must be graduates of a Middle School, or possess equal attainments.
2. They must be over 17 years of age.

The female candidates for admission to the two years' course of this Section

1. Must either be graduates of a Girls' High School with a four years' course, or else have qualifications equal to them.
2. Must be over 16 years of age.

Female candidates for admission to the one year's course in this Section

1. Must be graduates of a Girls' High School with a 5 years' course, or have equal attainments.
2. Must be over 17 years of age.

As a temporary measure, however, graduates of a Girls' High School with a 4 years' course, or those who have qualifications equal to them and are over 16 years of age, can be admitted.

Special Short Course:—

This course, the length of which is a little over one year, is designed to train Assistant Teachers and Regular Teachers for the Ordinary Elementary Schools. The conditions for admission to it are that

1. The candidates must be of good conduct and health.
2. They must have either finished the Advanced Elementary School course of

two years, or possess equal qualifications.

The subjects taught in the Normal Schools and the number of hours devoted to them per week will be seen from the five tables that are given below:—

TABLE A.—FOR BOYS

Regular Course—Section A.

Subjects	Preparatory Course	First Year Class	Second Year Class	Third Year Class	Fourth Year Class	
	Hrs.	Hrs.	Hrs.	Hrs.	Hrs.	
Morals ...	2	2	1	1	1	Lectures 3 Practical 9
Pedagogy ...	...	...	2	3	12	
Japanese Language & Chinese Classics ...	10	6	4	4	2	
English ...	...	3	3	3	2	
History ...	...	2	2	2	...	
Geography ...	...	2	2	1	...	
Mathematics ...	6	4	3	3	2	
Natural History ...	...	3	2	1	...	
Physics & Chemistry..	...	...	2	3	4	
Law and Economics...	...	...	...	...	2	
Writing ...	3	2	1	1	...	
Drawing and Manual Work ...	2	3	3	3	3	
Music ...	2	2	2	2	1	
Gymnastics ...	6	5	5	5	3	
Agriculture or Com- merce ...	...	...	2	2	2	
Total ...	31	34	34	34	34	

TABLE B.—FOR GIRLS

Regular Course—Section A.

Subjects		Preparatory Course	First Year Class	Second Year Class	Third Year Class	Fourth Year Class	
		Hrs.	Hrs.	Hrs.	Hrs.	Hrs.	
Morals ...	...	2	2	1	1	2	Lectures 3 Practical 9
Pedagogy ...	...	...	...	2	3	12	
Japanese Language & Chinese Classics ...	...	9	6	4	4	2	
History ...	...	...	2	2	2	...	
Geography ...	...	...	2	2	1	...	
Mathematics ...	...	5	3	3	2	2	
Natural History ...	...	...	2	2	1	...	
Physics & Chemistry..	...	...	...	2	2	4	
House-keeping ...	...	...	...	...	3	2	
Sewing ...	...	4	5	5	4	3	
Writing ...	...	3	2	1	1	...	
Drawing and Manual Work ...	...	2	3	3	3	2	
Music ...	...	2	2	2	2	1	
Gymnastics ...	...	4	3	3	3	2	
English (Optional) ...	...	...	(2)	(2)	(2)	(2)	
Total ...		31	32	32	32	32	
		...	(34)	(34)	(34)	(34)	

TABLE C.—FOR BOYS
Regular Course—Section B.

Subjects				First and Second Year Classes	
				Hrs.	
Morals	...	...	...	2	
Pedagogy	...	...	...	15	{ Lectures 7 Practical 8
Japanese Language and Chinese					
Classics	...	...	...	2	
Mathematics	...	...	...	2	
Natural History, Physics & Chemistry.				3	
Law and Economics	...	...	...	2	
Drawing and Manual Work			...	3	
Music	...	...	...	2	
Gymnastics	...	...	...	3	
Total				34	
Agriculture or Commerce				...	If these are taken up by a school then other subjects must be reduced by 2 hours

TABLE D.—FOR GIRLS
Regular Course—Section B.

Subjects			First Year Class Hrs.	Second Year Class Hrs.
Morals	...	...	1	2
Pedagogy	...	...	4	11 { Lectures 3 Practical 8
Japanese Language & Chi- nese Classics	...	...	6	4
History	...	...	2	...
Geography	...	...	2	...
Mathematics	...	...	4	3
Natural History, Physics and Chemistry	...	...	3	4
Sewing	...	...	4	4
Drawing & Manual Work...			3	2
Music	...	...	2	1
Gymnastics	...	...	3	3
Total			34	34

TABLE E.—FOR GIRLS

Regular Course—Section B.

Subjects			First Year Class	
			Hrs.	
Morals	...	...	2	
Pedagogy	...	...	18	{ Lectures 7 Practical 6
Japanese Language and Chinese				
Classics	...	...	3	
Mathematics	...	...	3	
Natural History, Physics and Chemis-				
try	...	...	3	
Sewing	...	...	2	
Drawing and Manual work			3	
Music	...	...	2	
Gymnastics	...	...	3	
Total			34	

N. B.—There is hardly ever a second year class in this course.

For boys reading in the Preparatory Course, or in Section A. of the Regular Course, Table A. has to be followed.

For girls who have joined either the Preparatory Course, or Section A. of the Regular Course, Table B. must be adopted.

For boys working in Section B. of the Regular Course, Table C. has to be adopted.

For girls who are following Section B. of the Regular Course, either Table D. or Table E. must be adopted, according to the length of the course whether it is of one year or of two years.

For the Special Short Course the necessary regulations are made by the Prefectural Governors concerned, as the need arises.

HIGHER NORMAL SCHOOLS FOR MALE TEACHERS

There are two Higher Normal Schools for male teachers in Japan :—

1. The Tokyo Higher Normal School.
2. The Hiroshima Higher Normal School.

Both of these are under the direct control of the Ministry of Education and train teachers for :—

1. Normal Schools.
2. Middle Schools.
3. Girls' High Schools.

The maximum number of students in this institution is limited to about 600. It has a staff of 93 teachers; and the expenditure on it amounts to 231,774 Yens (Rs. 3,47,661) a year, or Rs. 8,971-12-0 a month. A Middle School, and an Elementary School are also attached to it as its Practising Schools.

The courses are as follows :—

- | | | |
|---|--|---------------|
| 1. Department of Literature | { First Course.
Second do
Third do } | |
| 2. Department of Science | { First do
Second do
Third do } | 4 years. |
| 3. Department of Physical Training .... | .... |  |
| 4. Post-graduate Course .... | .... | 1 or 2 years. |
| 5. Advanced Course of Morals and Education .... | .... | 2 years. |
| 6. Art and Manual Training Special Course .... | .... | 3 years. |

The qualifications for admission to the Departments of Literature, Science, and Physical Training are that the applicants

1. Must be graduates of either a Normal School or a Middle School.
2. Must be of good health and irreproachable character.
3. Must be recommended by the Principals of the schools from which they come.

All applicants, even those that fulfil the above conditions, are admitted only after a competitive examination.

Those who wish to join the Post-graduate course must be graduates of this very school, and should be recommended by the Director and approved by the Minister. If the time-table permits of it, the Director has been given the power to admit the following also to the Post-graduate course :—

1. Graduates of higher grade schools in Japan or abroad.
2. Those who have been engaged in educational work for many years and possess adequate attainments and experience.

To the Advanced Course of Morals and Education, the Director may admit the following, if he deems them specially qualified :—

1. Graduates of the Tokyo or Hiroshima Higher Normal Schools.
2. Graduates of schools of higher grade in Japan or abroad.
3. Those who have been engaged in educational work for many years and possess adequate attainments and experience.

The qualifications for admission to the Special Course of Art and Manual Training are determined by the Director with the approval of the Educational Minister as occasion arises for inviting applicants.

In the Department of Literature, the following subjects are taught in the different courses :—

First Course

Morals	...	... Practical Morals; Ethics, National Morals; History of Ethics in the West; History of Morals; History of Ethics in the East.
Pedagogy	...	... Pedagogy; History of Education; Methods of Teaching; School Hygiene; Educational Laws and Ordinances.
History	...	... National History; History of Eastern Countries; History of Western Countries.
Law and Economics	...	... Outlines of Law; Japanese Constitution; Administrative Law; International Law; Penal Law; Civil Law; General Principles of Economics and Finance.
Psychology, Logic and Philosophy.		Logic ; Psychology; Outlines of Philosophy.
Japanese Language and Chinese Classics.		Reading; Grammar; and Composition.
English	...	... Reading; Grammar.
Physiology and Biology.		Outlines of Biology; Theory of Biological Evolution; Physiology.
Sociology	...	... Principles of Sociology.
Physical Training		... Gymnastics; Drill; and Sports.
Optional Subject		... German.

Second Course

Morals Practical Morals; National Morals ; Ethics ; History of Morals.
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Pedagogy...	... Pedagogy; History of Education; Methods of Teaching; School Hygiene; Educational Laws and Ordinances.
Japanese Language	... Reading ; Grammar; Composition; Rhetoric; Correct Pronunciation; History of Literature; Outlines of National Linguistics.
Chinese Classics	... Reading; Grammar; Composition History of Literature,
Calligraphy	... Writing.
Psychology and Logic	... Psychology; Logic.
Physiology ...	... Outlines of Physiology.
English ...	... Reading; and Grammar.
History ...	... History of Japan; History of Eastern Countries.
Linguistics	... Linguistics; Phonetics.
Physical Training	... Gymnastics; Drill ; Sports.
Optional Subject	... German; Handwriting.
<i>Third Course</i>	
Morals ...	... Practical Morals; National Morals; Ethics; History of Morals.
Pedagogy ...	... Pedagogy; History of Education; Methods of Teaching; School Hygiene; Educational Laws and Ordinances.
English ...	... Reading; Grammar; Composition; Conversation; Rhetoric; History of Literature.
Psychology, Logic and Philosophy.	Logic; Psychology; Outlines of Philosophy.
Japanese Language and Chinese Classics.	Reading; Grammar; Composition.
History ...	... History of Western Countries.
Linguistics	... Linguistics; Phonetics.
Physical Training	... Gymnastics; Drill ; Sports.
Optional Subject	... German.

In the Department of Science, the following three courses are provided :—

First Course

Morals Practical Morals; National Morals; Ethics; History of Morals.
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Pedagogy Pedagogy; History of Education; Methods of Teaching; School Hygiene; Educational Laws and Ordinances.
Mathematics	... Arithmetic; Algebra; Geometry; Trigonometry; Analytical Geometry; Calculus; Method of Teaching Mathematics; Applied Mathematics.
Book-keeping	... Book-keeping.
Psychology and Logic	... Psychology; Logic.
Japanese Language	... Reading; Grammar; and Composition.
English ...	... Reading; Grammar.
Surveying ...	... Surveying.
Physics ...	... Dynamics; General Principles of Physics.
Astronomy...	... Astronomy.
Physical Training	... Gymnastics; Drill ; Sports.
Optional Subject	... German.

Second Course

Morals ...	... Practical Morals; National Morals; Ethics; History of Morals.
Pedagogy ...	... Pedagogy; History of Education; Methods of Teaching; School Hygiene; Educational Laws and Ordinances.
Physics ...	... Dynamics; Properties; Acoustics; Thermotics; Optics; Electricity and Magnetism.
Chemistry ...	... Theoretical and Physical Chemistry; Organic and Inorganic Chemistry; Mineralogy.
Psychology and Logic	... Psychology; Logic.
Japanese Language	... Reading; Grammar; Composition.
English ...	... Reading; Grammar.
Mathematics	... Algebra; Trigonometry; Analytical Geometry; Calculus.
Astronomy and Meteorology.	Astronomy; Meteorology.

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Manual Training	... Woodwork; Metal work.
Physical Training	... Gymnastics; Drill ; Sports.
Optional Subject	... German.

Third Course

Morals	...	... Practical Morals; National Morals; Ethics; History of Morals.
Pedagogy	...	... Pedagogy; History of Education; Methods of Teaching; School Hygiene; Educational Laws and Ordinances.
Botany	...	... Morphology; Comparative Phytotomy; Embryology; Taxonomy; Applied Botany; Phytophysiology; Oecology.
Zoology	...	... General Principles; Special Treatise; Embryology; Theory of Evolution.
Physiology and Hygiene.		Physiology; Hygiene.
Mineralogy and Geology.		Mineralogy ; Geology.
Geography	...	... General Principles; Geography of Japan; Asia; Europe; Africa; America ; Oceanic Islands.
Agriculture	...	... Crops and Gardening; Zootechny and Sericulture; Soils and Manures; Agricultural Economy.
Psychology and Logic	...	Psychology; Logic.
Japanese Language	...	Reading ; Grammar ; Composition.
Astronomy and Meteorology.		Astronomy and Meteorology.
Chemistry	...	... Organic and Inorganic Chemistry.
Drawing	...	... Copying; Sketching; Outlines of Method of Projection; Outline of Perspective; Water-Colour Painting ; Practice in Drawing on Black-board.
Physical Training	...	Gymnastics; Drill ; Sports.
Optional Subject	...	German.

In the Department of Physical Training, the

following are the subjects of study :—

Morals	...	... Practical Morals; Ethics ; National Morals; History of Ethics in the West; History of Morals; History of Ethics in the East.
Pedagogy	...	... Pedagogy; History of Education; Methods of Teaching; School Hygiene; Educational Laws and Ordinances.
Judo	...	... General Theory; Particular Judo Exercises; The Form in Judo; Method of Teaching Judo.
Fencing	...	... General Theory; Particular Fencing; The Form in Fencing; Exercises; Method of Teaching.
Theory of Physical Training.		Theory of Physical Training.
Physiology, Anatomy, Biology, Hygiene.		Physiology; Anatomy; Biology; Hygiene.
First Aid	...	... First Aid Measures.
Psychology, Logic	...	... Psychology; Logic.
Japanese Language and Chinese Classics.		... Reading; Grammar; Composition.
English	...	... Reading; Grammar.
History	...	... Japanese History; History of the East; History of the West.

In the Post-graduate Course a student may take up one or several subjects, provided the subjects chosen suit the convenience of the Director.

The following are the subjects, in the Advanced Course of Morals and Education :—

Morals National Morals; History of Morals; Ethics; History of Ethics in the East; History of Ethics in the West.
Pedagogy Pedagogy; History of Education; Educational Administration.

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Philosophy	... Outlines of Philosophy; History of Philosophy in the East; History of Philosophy in the West; Logic and Epistemology; Psychology; Science of Religion; Indian Philosophy.
Sociology ...	... Sociology; General Principles of Law; Japanese Constitution; Administrative Laws and Ordinances; Economics.
Optional Subjects	... Civil Law; Commercial Law; Penal Law; German.

In the Special Course of Art and Manual Training the following are studied:—

Morals.
 Pedagogy.
 Manual Training.
 Drawing.
 Aesthetics and History of Art.
 Theory of Polychrome.
 English.
 Mathematics.
 Physics.
 Chemistry.
 Physical Training.

In this institution, the maximum number of students is fixed at about 500.

The Hiroshima Higher Normal School for Men. It has a staff of 57 teachers, and the expenditure on it is 187,446 Yens (Rs. 2,81,169) a year, or Rs. 23,430-12-0 a month. A Middle School and an Elementary School are attached to it as its Practising Schools.

The curriculum is divided into two Departments—Literature and Science—both of which, as in the Tokyo Higher Normal School for Men, are again subdivided into three courses, each of four years. There is also a Course of Pedagogics of two

years; a Post-graduate Course of one to two years; and a Special Course of Morals of two years.

The subjects taught and the rules for admission are almost the same as those in the Tokyo Higher Normal School for Men.

HIGHER NORMAL SCHOOLS FOR FEMALE TEACHERS

For female teachers there are only two Higher Normal Schools:—

1. The Tokyo Higher Normal School for Women.

2. The Nara Higher Normal School for Women.

Like the Higher Normal Schools for men, these too are under the direct supervision of the Ministry of Education; and their object is to train teachers for Girls' Normal Schools and for Girls' High Schools.

The number of students in this institution is limited to about 450. It has a staff of 60 teachers, and the expenditure on it amounts to 158,253 Yens (Rs. 2,37,379-8-0) a year, or Rs. 19,781-10-0 a month. A Girls' High School, an Elementary School, and a Kindergarten are attached to it as Practising Schools.

The Tokyo Higher Normal School for Women.

The courses of study are as follows:—

- | | |
|---|---------------|
| 1. Department of Literature | } 4 years. |
| 2. Department of Science | |
| 3. Department of { 1st Course
Domestic Science. { 2nd Course | |
| 4. Post-graduate Course | 1 or 2 years. |
| 5. Special Course in Drawing. | |

For admission to the Departments of Literature, Science, and Domestic Science, the following

conditions have been laid down:—

1. All applicants must be of good health and character, and should be considered fit persons to become teachers.
2. They should have finished the course of a Girls' Normal School, or of a Girls' High School;

or

must have passed the examination held in accordance with "The Regulation for Testing the Qualifications of Applicants for Admission to Special Schools;"

or

must be those who are recognized by the Educational Minister as having attainments equal to those possessed by the graduates of a Girls' High School.

3. They should be above 16 years but below 22 years of age, and unmarried.
4. They should have been recommended by the Principals of their former schools.
5. They should have passed the competitive examination held for those seeking admission to the school.

For admission to the Post-graduate Course, the applicants must either be graduates of this very school, or else possess equal attainments, which may be determined by the holding of an examination for the purpose.

As regards the Special Course in Drawing, the qualifications of applicants are determined by the Director of the School with the approval of the Educational Minister, whenever such teachers

are needed. The subjects taught, and the length of this course are also determined in the same way.

In the Department of Literature the following subjects are taught:—

Morals	... Interpretation of the Imperial Rescript on Education ; Interpretation of Imperial Rescript of 1908 ; Practical Morals ; Outlines of Ethics ; History of Morals in the East and the West ; Special Features of National Morals ; Duty of Women ; Etiquette ; Outlines of Law and Economy of Japan.
Pedagogy	... Psychology ; Logic ; History of Education ; Pedagogy ; Methods of Teaching ; Rearing of Infants ; Educational Laws and Ordinances ; School Management ; School Hygiene ; Practice of Teaching.
Japanese Language	... Reading ; Calligraphy ; Grammar ; Composing of Poems ; Outlines of Linguistics ; History of Literature.
Chinese Classics	... Reading.
History	... History of Japan ; History of Eastern and Western Countries ; General History of Foreign Countries.
Geography	... General Remarks on Geography ; Geography of Japan ; Geography of Foreign Countries.
House-keeping	... Outlines of House-keeping ; Practice.
English	... Reading and Interpretation ; Grammar.
Music	... Singing of Single Sounds ; Singing of Compound Sounds ; Playing on Organ or Piano.

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Gymnastics ... **Gymnastics ; Drill ; Sports ; General Theory of Physical Training.**

In the Science Department the following are the subjects:—

Morals ... **Interpretation of Imperial Rescript on Education ; Interpretation of Imperial Rescript of 1908 ; Practical Morals ; Outlines of Ethics ; History of Morals in the East and the West ; Special Features of National Morals ; Duty of Women ; Etiquette ; Outlines of Law and Economy of Japan.**

Pedagogy ... **Psychology and Logic ; History of Education ; Pedagogy ; Methods of Teaching ; Rearing of Infants ; School Management ; School Hygiene ; Educational Laws and Ordinances ; Practice in Teaching.**

Mathematics ... **Arithmetic ; Algebra ; Geometry ; Trigonometry.**

Physics ... **Dynamics ; Properties ; Thermotics ; Acoustics ; Optics ; Magnetism ; Electricity ; Experiments.**

Chemistry ... **Organic Chemistry ; Inorganic Chemistry ; Outlines of Theoretical Chemistry ; Experiments.**

Mineralogy and Geology. **General Principles of Mineralogy ; Special Mineralogy ; Petrology ; Tectonic Geology ; Dynamical Geology ; Experiments.**

Botany ... **Morphology ; Histology ; Phytophysiology ; Oecology ; Applied Botany ; Taxonomy ; Gardening ; Experiments.**

Zoology	... Applied Zoology ; Morphology ; Oecology ; Taxonomy ; Outlines of Theory of Evolution ; Experiments.
Physiology and Hygiene.	Nutrition ; Movement ; Neurophysiology ; Principles of Hygiene ; Methods of Preventing Infectious Diseases.
English	... Reading and Interpretation ; Grammar.
House-keeping.	... Principles of House-keeping ; Practice.
Drawing and Manual Training	Sketching ; and Simple Woodwork.
Music	... Singing of Single Sounds ; of Compound Sounds ; Playing on Organ or Piano.
Gymnastics	... Gymnastics ; Drill ; Sports ; Theory of Physical Training.

In the Department of Domestic Science, the two courses are as follows :—

First Course

Morals	... Interpretation of Imperial Rescript on Education ; Rescript of 1908 ; Practical Morals ; Outlines of Ethics ; History of Morals in the East and the West ; National Morals ; Duty of Women ; Etiquette ; Outlines of Law and Economy of Japan.
Pedagogy	... Psychology and Logic ; History of Education ; Pedagogy ; Methods of Teaching ; Rearing of Infants ; Educational Laws and Ordinances ; School Management ; School Hygiene ; Practice of Teaching.
Science	... Botany ; Zoology ; Mineralogy ; Physics ; Chemistry ; Physio-

	logy ; Hygiene ; Experiments and Practice.
Sewing	... Cutting out ; Sewing ; Mending.
Japanese Language	... Reading and Interpretation ; Composition.
Manual Work and Drawing.	Embroidery ; Making of Pouches of all kinds ; Freehand Drawing ; Design.
Music	... Singing of Single Sounds ; Singing of Compound Sounds ; Playing on Instruments.
Gymnastics	... Gymnastics ; Drill ; Sports ; Theory of Physical Culture.

Second Course

Morals	... Same as in the First Course.
Pedagogy	... Do do do
House-keeping	... Do do do
Science	... Do do do
Drawing	... Freehand ; Drawing with Instruments ; Design ; History of Painting.
Manual Arts and Manual Work.	Knitting ; Embroidery ; Making of Artificial Flowers ; Making of pouches of all kinds ; Braiding of thread ; Paper-work ; Bamboo-work ; Clay-work ; Wood-work ; Metal-work ; Outlines of Dyeing and Weaving.
English	... Same as in the First Course.
Music	... Do do do
Gymnastics	... Do do do

The maximum number of students in this school has been fixed at about 300. It has a staff of 38 teachers, of whom 14 are women. The total expenditure on it is 140,405 Yens (Rs. 2,10,607-8-0) a year, or Rs. 17,550-10-0 a month. A Girls' High School, a Domestic High

The Nara Higher
Normal School
for Women.

School for Girls, an Elementary School and a Kindergarten are attached to it as Practising Schools.

The curriculum is divided into three courses—Literature, Science, and Domestic Science—each of which takes four years to finish. There is also a Post-graduate course, of from one to two years, for those who wish to study in greater detail any of the subjects taught in the school.

All the candidates desirous of admission should be under 22 years of age and unmarried. The other rules of the school are almost the same as those in the Tokyo Higher Normal School for Women. The only difference that I could see was that, in this institution, perhaps a little more emphasis was laid on the teaching of Domestic Science.

SPECIAL SCHOOLS

There are a number of Government, Public, and Private institutions in Japan, known as Special Schools, which, though providing different kinds of education of collegiate grade, form part of no university. Their object seems to be to serve those who are either unable to get into a university or else do not wish to join one, but who would, nevertheless, like to receive an education higher than what they already possess. Amongst these Special Schools are to be found Technical Schools (which term includes Commercial Schools), Medical Schools, the Tokyo School of Foreign Languages, the Tokyo School of Fine Arts, the Tokyo Academy of Music, as well as a number of Schools for the study of Law, Literature and Religion.

With the exception of the Tokyo School of Fine Arts and the Tokyo Academy of Music, where special concessions may be made by the Minister of Education, the qualifications necessary for admission to all the other Special Schools are that, in the case of boys, the candidates must have completed the Middle School course, and in the case of girls, the four or more than four years' course of a Girls' High School. Other applicants, before they can be admitted, must undergo a test examination to prove that they possess attainments equal to or higher than those just mentioned.

The regular courses in these Special Schools generally take more than three years; and some of them provide preparatory as well as post-graduate courses also. Only those can become teachers in these Special Schools who possess either the Degree of Doctor of a University, or are graduates of a University, or else have been specially permitted by the Minister of Education.

As Technical Schools will be dealt with in the next chapter, here I shall only give a brief description of the following Special Schools which struck me as being particularly interesting:—

1. The Tokyo School of Foreign Languages.
2. The Tokyo School of Fine Arts.
3. The Tokyo Academy of Music.

This institution aims at imparting instruction in the modern languages of Asia and Europe. It is chiefly patronized by those who intend to engage in commerce with foreign countries, or else desire to join the political service and get appointments as Consuls, etc. It has about 783 pupils

The Tokyo School of Foreign Languages.

and a staff of 61 teachers ; and the expenditure on it amounts to 104,143 Yens (Rs. 1,56,214-8-0) a year.

The curriculum consists of 14 courses :— English, French, German, Russian, Italian, Spanish, Portuguese, Chinese, Mongolian, Siamese, Malay, Korean, Hindustani, and Tamil.

In each of these languages, the course of study takes three years, and for those who wish to continue their studies still further, a post-graduate course of two years is also provided. Shorter courses of about two years are also arranged for those who are desirous of acquiring, as rapidly as they can, a working knowledge of any one of these languages but have not enough time at their disposal for a deeper study.

This institution has more than 600 pupils and a staff of 62 teachers. The Government spends on it 136,000 Yens (Rs. 2,04,000-0-0) a year. Its aim is to produce artists and to train teachers of painting and drawing for Normal Schools, Middle Schools, and Girls' High Schools. The following are the courses it provides :—

Regular Course	{	Japanese Painting.
		European Painting.
		Sculpture.
		Designing.
		Graving on Metals.
		Lacquer Work.
		Printing.
	{	Special Course in Photography.
Preparatory Course.		
Post-graduate Course.		
Elective Course.		
Training Course.		

The Course of Sculpture consists in Modelling,

Wood, and Ivory, and pupils have to take one of these as their subject of special study. The course in Designing consists of Industrial Design and Architectural Ornamentation. The Training Course and the courses in Printing and Photography take 3 years, and all the other Regular Courses over 5 years, which period includes the one term spent in the Preparatory Course at the commencement, and the two terms spent in the Post-graduate Course at the end. The Post-graduate Course by itself is 3 years. To the Elective Course pupils are only admitted if the time-table makes it possible to do so without any inconvenience.

On this institution Government spends 83,416 Yens (Rs. 1,25,124) annually. It has about 820 pupils and a staff of 34 male and 12 female teachers.

The Tokyo Academy of Music.

Its aim is to give instruction in music and to train teachers of music.

The curriculum is as follows:—

1. Regular Course:—

<i>a.</i> Vocal Music	}	3 to 5 years.
<i>b.</i> Instrumental Music		
2. Preparatory Course 1 to 2 years.
3. Training Course:—

<i>a.</i> Grade A.	3 years.
<i>b.</i> Grade B.	1 year.
4. Post-graduate Course:—

<i>a.</i> Vocal Music	2 years or less.
<i>b.</i> Instrumental Music	2 years or less.
<i>c.</i> Musical Composition	3 years or less.
5. Elective Course 5 years or less
for the sub-
ject selected.

6. Listeners' Course.

7. Course in Old Japanese Music. 7 years.

To the Post-graduate Course only those are admitted who are recognized as possessing a sufficiently advanced knowledge of music to be able to follow it. To the Elective Course those can gain admission whom the authorities believe to be likely to "excel in what they choose." The Listeners' Course admits only those who have already "some attainments in music."

To me, as an Indian, the most interesting feature of the work of this institution lay in the fact that it gave every encouragement to the endeavour to raise the cultural value of music. So whole-hearted is the desire of the Japanese to study Western music and to learn to appreciate it, that a friend of mine, who belongs to the highest nobility of the land, has recently built a special concert-hall, where he invites, at his own expense, the leading musicians of Europe, so as to enable the *elite* of the Japanese society to have the opportunity of listening to all that is really great in European music. It was here that I had the good fortune to listen to a piano recital by a Japanese lady, who had made such a name for herself as a musician, that she was appointed as a professor in the Conservatoire in Chicago, in spite of the great prejudice that the Americans have against the employment of Japanese.

Mr. Zimbalist, who is today regarded by the whole of the Western world as one of the greatest violinists, told me, in the course of a conversation that I had with him, that he was simply amazed at the really remarkable aptitude and appreciation that the Japanese evinced for European music.

To me, also, numerous highly educated Japanese made the interesting statement that while they admired their own dances, yet, as far as pure music was concerned, they preferred European music, for, when compared with their own, it seemed to them less monotonous.

SCHOOLS FOR THE BLIND, THE DEAF AND THE DUMB

There are 74 such schools in Japan, of which 2 are Government institutions, 7 Public, and 65 Private. The two Government institutions are:—

1. The Tokyo School for the Blind.
2. The Tokyo School for the Deaf and the Dumb.

The object of this school is to provide a general education for the blind and to teach them such arts as would enable them to earn their living. It also trains teachers for the other Schools for the Blind. It is under the direct control of the Minister of Education, and the money spent on it every year amounts to 23,388 Yens (Rs. 35,082). It has about 205 pupils and a staff of 25 teachers.

The curriculum is divided into—

1. The Ordinary Course.
2. The Industrial Course :—
 - a. Music.
 - b. Acupuncture and Massage.
3. The Training Course :—
 - a. Ordinary Section.
 - b. Music Section.
 - c. Acupuncture and Massage Section.
4. The Post-graduate Course.

The Ordinary Course takes over 5 years; the

Industrial Course, over 6 years, if music is taken as a special subject, otherwise, 5 years; and the Training Course, over 5 months or one year, in the Ordinary Section, 3 years in the Music Section, and 2 in that of Acupuncture and Massage. The Post-graduate Course is as a rule 3 years.

This institution, too, is under the direct supervision of the Ministry of Education. **The Tokyo School for the Deaf and the Dumb.** Its cost to Government amounts to 25,537 Yens (Rs. 38,305-8-0) a year. It has about 223 pupils and a staff of 19 teachers. Besides giving a general education to the deaf and the dumb and imparting to them the means of earning a livelihood, it also trains teachers for other such schools.

The curriculum consists of—

1. The Ordinary Course :—
 - a. Higher Section.
 - b. Lower Section.
2. The Industrial Course :—
 - a. Painting.
 - b. Woodwork.
 - c. Sewing.
3. The Training Course :—
 - a. Ordinary Section.
 - b. Painting Section.
 - c. Woodwork Section.
 - d. Sewing Section.
4. Post-graduate Course.

The Ordinary Course extends over 6 years in the Lower Section, and 2 in the Higher; the Industrial Course over 5 years; and the Training Course, 5 months or 1 year in the Ordinary Section, and 2 years in each of the others. The Post-graduate Course generally takes 2 years.

CHAPTER XXIII

Technical Education

IN the history of the evolution of Japan, nothing is more amazing than the ease and rapidity with which she learnt to employ Western methods in the development of her industries. To jump at one bound from mediæval conditions to those of such an up-to-date country as America, and to be able to organize her energies in one generation sufficiently well to offer serious rivalry to the manufacturing countries of the Western world is indeed a great achievement. But as the space at my disposal does not allow me to deal with this subject at any great length, I must content myself with indicating in bare out-line the policy which Japan followed to attain the success which is so undoubtedly hers today.

In the early days, in Japan, as indeed in the other countries of the world, industries were largely dependent for their development on the patronage bestowed upon them by the ruling classes; and the organization of the economic life of the people was such that it tended to create castes, for, the art of the father was continued by the son, and that of the master by his pupil. So strong was this tendency, that

gradually various clans and families monopolized different industries, and the Shoguns of the Ashikaga family went even so far as to limit the sale and manufacture of certain articles to specified localities, and to make them the monopoly of only a few recognized experts.

It was not till the abolition of feudalism in 1871, that all the artificial barriers in the way of the economic development of Japan were swept aside, and in their place were substituted those industrial organisations and associations which have made her the foremost manufacturing country in the East.

With the Restoration of the Mikado in 1868, and the subsequent opening up of the country, foreign imports began to increase rapidly, and they opened the eyes of the whole nation to the fact that, pitched as they now were into competition with the other countries of the world, the question of improving their own manufactures had become one of vital urgency. But very soon the conclusion was forced upon the authorities that what Japan needed for the equipment and maintenance of a modern army and navy was not only improvement in the manufacture of those small and dainty articles, which, as novelties, were already beginning to be admired by the whole world for their artistic beauty, but the concentration of her effort on the organization and development of such important industries as those connected with steel and iron.

The Government, therefore, adopted the policy of giving whole-hearted support to industrial undertakings, and so unswervingly was this done, that it is no exaggeration to say that the industrial

development of Japan is entirely the work of the Government. To encourage the growth of different industries, the following steps were taken :—

- (a) Men were sent to the advanced countries of Europe to make a study of their industries and to draw up reports showing which of them would be useful in Japan.
- (b) To bring foreign methods of industry within the reach of the artisans, many foreign experts were engaged on very generous terms and ordered to establish factories and other institutions of a technical nature.
- (c) To spread modern industrial knowledge amongst the nation, a co-ordinated system of technical education was established.
- (d) A large number of State-owned factories was opened, which were later on handed over to private companies by the Government.
- (e) Generous subsidies were granted to those private industries which met with the approval of the Government.
- (f) Finally, to make commercial undertakings easy and to gain the confidence of the public, both at home and abroad, a sound banking and currency system was inaugurated.

Thus, one of the first measures that the Government of the Restoration period took in this connection was to despatch a large number of specially selected articles to the International Exhibition, which was held in Vienna in 1873.

Seventy Government officials, too, were sent there with Dr. Wagner—a German scientist—as their guide and adviser. Many of these men visited the other countries of Europe also, and on their return devoted their attention to the introduction of such foreign methods of industrial organization as would, in their opinion, prove of great benefit to Japan.

The Government allowed no opportunity to be missed of making Japan participate in as many international exhibitions, whether in Europe or America, as was possible; and when it saw that the demand for such articles of Japanese manufacture as gold lacquer ware, metal works, textile fabrics, &c., was increasing, it induced a number of merchants to establish a Company, whose object was to advertise them more systematically in foreign countries.

In fact, nothing was left undone to develop the economic resources of the country, and the secret of the marvellous success the Government achieved in this respect lies in the fact that on numerous occasions it turned itself into a business concern and showed to the people how the different branches of industry could be made to yield adequate returns, provided the method of working them was in consonance with up-to-date business principles.

Factories for the manufacture of cement, paper, steel, matches, textiles, and silk were started as Government concerns and managed as such, till every one could see that the profits accruing from them were really tempting. Only then were they made over to private companies whom the Government itself had called into being for the

purpose.

Missions consisting of business men continued to be sent to different parts of the world and the information brought by them passed on to industrial centres in Japan. To a large number of industries generous subsidies were also granted, but on condition that the policy laid down by the Government should be followed, and, in the event of war breaking out, all facilities placed at the disposal of the authorities.

It is entirely due to these subsidies and the protection given by the Government, that such world-famous steamship lines as the Nippon Yusen Kaisha, the Osaka Shosen Kaisha, and the Toyo Kisen Kaisha, came into being, and are to-day successfully competing for clientele not only with the well-known shipping companies of Europe, but also with the much richer ones of America.

What rapid use Japan made of the technical knowledge imparted to her by the foreign experts whom she engaged for the purpose will be seen from the fact that, whereas in 1877 she had 120 English engineers, drivers, and foremen in the Railway Department, in 1880, that is to say three years later, only three advisers were all that remained; and this is all the more remarkable when it is remembered that the first railway line was opened in Japan only in 1872.

In the building of ships, too, whether for the purposes of war or of commerce, she is today quite independent of all foreign help. The dockyards she has constructed and the machinery she employs compare, I am informed, most favourably with those of such European countries

as France and Italy.

But all the progress that Japan has made in the development of her industries is the result of genuine hard work and of the efficient system of technical education which the Government established in the country. It is the unceasing flow of thoroughly instructed young men from her technical institutions that is today enabling her to hold her own in the Far East against the commercial competition of such a highly organized country as America.

Before the inauguration of the present system of technical instruction, apprenticeship was the only way by which any vocational knowledge could be acquired. Children, whose parents wanted to give them a business training, used to be taken to well-known merchants or craftsmen, and left with them to work as apprentices. When they had thus learned the rudiments of the business, more important duties were gradually entrusted to them; and by the time they reached the age of 15 or 16, they were generally paid a nominal salary, too, by the master, who had so far, provided them only with food and clothing. The master regarded them as members of his family, and they too were taught to feel that their obligations towards him were the same as those of his own sons.

When the different stages of junior and senior clerkships were safely passed, and in the opinion of the master both the work and the general behaviour of the apprentice had been praiseworthy, he frequently provided him with sufficient capital to start an independent business of his own, but always with the interesting proviso that it

should be carried on under the same commercial name as that of the master.

Of general literary education, as we know it today, the apprentice received almost next to nothing. All his requirements in this regard were deemed to have been fulfilled when he had mastered the more or less mechanical art of ordinary penmanship and letter-writing. A little arithmetic and one or two very elementary manuals of commerce used also to be studied in the evening, but it was through actual every day experience that by far the most important part of the information necessary for the merchants of the day was acquired.

Soon after the Restoration, when the whole country was being re-organized to meet modern requirements, the need for providing better facilities for technical education began to be realized. Accordingly, in 1871, an institution was opened in connection with the newly organized Department of Public Works, with the object of supplying it with qualified engineers. This was the first institution to be established by the Government for any technical instruction. Its staff consisted of Englishmen who had been very carefully selected for the Japanese Government by its agents in England; and it continued to do very useful work till 1886, when it was made the College of Engineering in the Tokyo Imperial University, which was constituted that year in its present form.

The first step having been taken, other technical institutions soon began to be established. A school was opened in Tokyo in 1874 for Agriculture, and another in 1877 for Forestry. In 1890,

both of these were combined into one institution, and made the College of Agriculture in the Tokyo Imperial University. In 1875, the late Viscount Arinori Mori established, as a private institution, the first school for the teaching of Commerce in Japan. This developed, first into the Tokyo Higher Commercial School, and, later, in 1920, into the Tokyo University of Commerce, which has already been fully described in the chapter on Universities.

Finally, in 1881, was opened a school for artisans where different industries were taught in accordance with the latest scientific methods, and where investigations were undertaken and experiments made which would lead to further improvement in the different manufactures. This institution is now known as the Tokyo Higher Technical School. When I visited it, I was surprised at the scope of its activities. It had about one thousand pupils and a staff of 86 teachers, and the annual expenditure on it amounted to about Rs. 4,93,896 which means Rs. 41,158 a month. It has courses in dyeing, spinning and weaving, ceramics, applied chemistry, electro-chemistry, mechanical engineering, electricity, architecture, as well as a number of elective and post-graduate courses.

Dr. Yoshitake, who is the Director of this school, told me that he first received his education in England at Leeds, and was later on sent to Germany with the sole object of increasing his experience. It is his great desire to see the school made into a University of Technology, and, I understand, negotiations are now proceeding with Government in this connection. How much

help the public of Japan is prepared to give to such institutions will be seen from the fact that Dr. Yoshitake informed me that quite 95 per cent. of those who finish their education in this institution can always rely on being employed by private firms without any difficulty.

But so far only those institutions have been mentioned which provide technical instruction of the highest grade, and therefore form the culminating point of the whole system of such education in Japan. It is, however, the technical schools of a lower grade, to which the majority of the students go, that have had the greatest share in spreading sound technical knowledge amongst the masses. They are inter-connected, and form a complete system of technical education on lines more or less parallel to those of the schools established for the general education of the people.

To understand the whole system fully, it is necessary to know that the term "Technical Education" is used in Japan to cover the study of many more subjects than is the case with us in India. It includes Agriculture, Commerce, Pisciculture, Veterinary Science, and even Navigation, besides all the industrial arts and the different branches of Engineering. It has been divided into four stages:—

1. The University Stage.
2. The High Stage.
3. The Middle Stage.
4. The Lower Stage.

Of the above, the first needs no explanation, and the second consists of those Technical Schools and Colleges which have been already

mentioned as Special Schools in the last chapter, and to join which it is necessary that the applicant should have finished the course of a Middle School, in the case of a boy, or of a Girls' High School, in the case of a girl. Under the Middle Stage come all Technical Schools of the A. Class—schools that admit only those applicants who are over 14 years of age and have either completed the course of an Advanced Elementary School or else possess similar qualifications. In the Lower Stage are included:—(1) all Technical Schools of the B. Class—those that admit children who are over 12 years of age and have finished the Ordinary Elementary School Course; (2) all Technical Continuation Schools, or, as they are sometimes called, Supplementary Schools.

Technical Schools of the A. Class are considered to be institutions of the same grade as Middle Schools. Their aim is to equip students for the pursuit of either agriculture, fisheries, marine products, commerce, mechanical engineering, or seamanship, etc. The course is generally from 3 to 5 years, though sometimes it may take even 6 years. They are all day schools and have to work for more than 5 hours every week day. Ninety per cent. of them are maintained by the Prefectural Governments, that is to say, are Public institutions, and the rest are under Private management. How popular they are will be seen from the fact that in the year 1920 alone no less than 97,823 students applied for admission, of whom 41,075, that is, only about 42 per cent., could be admitted for want of sufficient accommodation.

Technical Schools of the B. Class are those

that impart only an elementary education in technical subjects, and so are deemed to be of the same grade as Elementary Schools. The length of their course does not usually exceed three years, all of which period is devoted to the study of the technical subjects concerned, unlike the Continuation Schools, where a part of the time is spent in the study of general subjects also.

But by far the most active agency in Japan for imparting technical education, and one that deserves our very careful study, is the Supplementary or Technical Continuation Schools. There are altogether 12,213 such schools in Japan, of which 12,007 are Public, 202 Private, and only 4 Government institutions; and the total number of students reading in them is 812,935. The four Government schools are: the Continuation School that has been attached to the Tokyo Higher Technical School for the purpose of enabling the authorities to study the organization and the educational methods of such schools; the two night schools attached to the Nagoya and Kumamoto Higher Technical Schools respectively; and the night school attached to the Kobe Higher Commercial School to meet the needs of those who are engaged in other business in the day time.

Of these 12,213 Continuation Schools, 146 are for such purely technical subjects as civil and mechanical engineering, architecture, spinning and weaving, etc; 8,827 teach agriculture (which includes sericulture and forestry, etc.); 144 are schools of marine products; 272 are for commerce; 1 for navigation, and 2,823 are engaged

in giving instruction in such miscellaneous subjects as cooking, laundry work, and sewing, etc.

These Continuation Schools are really meant for those graduates of Ordinary or Advanced Elementary Schools who have no desire to enter either Middle Schools or Girls' High Schools, but would, nevertheless, like to learn some industry that would enable them to earn their living. But, while these Schools make it their main object to give the necessary instruction to those who intend to engage in business, they, at the same time, take great care to train their students to be fit for national life as good citizens who have received a practical training. This is the reason why they do not teach only technical subjects but also supplement the general education which their students have previously received in the Elementary Schools.

Generally speaking Continuation Schools have no buildings of their own, but use those of the Elementary Schools in the locality concerned, which arrangement is made possible by the fact that they do their work in the evening, usually after dinner time. They try to get as teachers either men who have graduated from Technical Schools of the Middle Grade, that is to say, of Class A, or else those who have been specially trained for the purpose in one of the institutions established for this very object. But as the demand for such teachers is far greater than the supply, I find that quite frequently it is the members of the staff of the Elementary Schools who work in the evening in these institutions also. So important does the Government consider these schools to be, from the point of view of

national well-being, that they are the only institutions of the elementary grade to which a subsidy has been uninterruptedly paid since 1893 from the Imperial treasury.

As these Continuation Schools form the first link in the long chain of technical education in Japan, and as they are institutions which might with great profit be copied by us also, I think it necessary to say something about their organization and the rules under which they have to work.

The curriculum in these schools is divided into Junior and Senior courses. The length of the former is two years, and of the latter, two years in Industrial or Commercial Continuation Schools, and from two to three years in those of Agriculture or Fisheries. In the Junior Course the knowledge of the essentials of the subject concerned is imparted, and in the Senior the more detailed matters connected with it. Adequate courses, too, can be established for those, who, having passed the Senior course, still desire to continue their education for a further period. On the other hand, if the circumstances of any locality so demand, a school may provide only the Junior or only the Senior course.

Permission has also been given for the establishment of Continuation Schools of a higher grade for the benefit of those who have either finished the Senior course or are of the proper age and have the proper knowledge and ability to receive technical instruction of a more advanced kind. In such cases, the length of the course, the subjects taught, and the number of hours for teaching are decided with due reference to the

nature of the course and the circumstances of the locality.

Graduates of Ordinary Elementary Schools or those who have similar qualifications are admitted to the Junior course. Those who have finished the Junior course or are graduates of an Advanced Elementary School, or else possess equal qualifications, are admitted to the Senior course.

The total number of working hours a year in those Continuation Schools which teach either industrial subjects or commercial subjects, is from 280 to 420 in the Junior course, and from 210 to 420 in the Senior course; and in schools of agriculture or of fisheries, from 200 to 320 in the Junior course and from 160 to 320 in the Senior.

As regards the subjects taught, the following have been fixed for boys:—

Junior Course.

Morals.

Japanese Language.

Mathematics.

Science.

Subjects connected with the study in question.

Senior Course.

Morals.

Japanese Language.

Mathematics.

Subjects connected with the study in question.

N.B.—In the Junior course, Science, and in the Senior course, either Japanese Language or Mathematics, may be omitted.

For girls the subjects are as follows:—

Junior Course.

Morals.

Japanese Language.

Mathematics.

House-keeping.

Sewing.

Subjects connected with the study in question.

Senior Course.

Morals.

Japanese Language.

House-keeping.

Sewing.

Subjects connected with the study in question.

N.B.—Out of House-keeping or Sewing in the Junior course, and Japanese Language and Sewing in the Senior course, one or two subjects may be omitted.

Besides the subjects mentioned above, in case of need, one or more may be selected, both for boys and girls, from among History, Geography, Japanese Constitution, Gymnastics, Political Economy, Book-keeping, Foreign Language, etc.

Full liberty is allowed to the school authorities to add a subject or a part of it to any other subject and thus form a new combination, or to leave out either an additional subject or one from amongst those connected with the study in question, if a pupil so desires, in the Senior course. Nor is it necessary that a pupil should be re-taught those subjects which he has already learned elsewhere. They have permission to

establish temporary courses, too, for a short time, in any special subject for the benefit of their pupils.

In all Continuation Schools, every care is taken of the physical training and health of the pupils; and special attention is paid to giving to the boys some knowledge of Japanese legislation and of such other matters as are necessary for the making of good citizens and national prosperity. The need for economy is particularly emphasised.

In framing its rules, each school has to state the following definitely:—

1. The object of the school.
2. The length of the courses it provides.
3. The subjects taught and their standard.
4. The number of hours devoted to teaching.
5. The time and the seasons when the school remains open.
6. The holidays to be observed.
7. The admission and withdrawal of pupils.
8. School-fees, etc.

Even in those schools which have not been established by any Prefecture but are Private schools, all matters connected with the length of the course, the subjects taught and their standard, the number of teaching hours, etc., have to be approved by the Prefectural Governor.

To show in detail the nature of the work done in Continuation Schools, I give below the curricula followed by three of them—an agricultural, a commercial, and an industrial school:—

RULES OF THE ASHIGARA VILLAGE AGRICULTURAL CONTINUATION SCHOOL

Courses:—

The Junior Course	....	2 Years
The Senior Course	....	3 do
The Post Graduate Course..		3 do

The subjects taught:—

Junior Course.

Subjects	Hours per year	First Year Class	Second Year Class
Morals ...	20	Outlines of National Morals	Same
Japanese Language.	70	Reading, Explanation of common sentences, Composition and Writing.	Same
Arithmetic ...	50	Decimals, Compound numbers, Calculation with Abacus.	Fractions, Ratio, Calculation of percentages, Calculation with Abacus.
Science ...	20	Botany, Zoology	Physiology, Physics and Chemistry, Meteorology.
Agriculture ...	40	Common Crops, Vegetables, etc.	Forest preservation, Fruit, Sericulture.

Senior Course.

Subjects	Hours per year	First Year Class	Second Year Class	Third Year Class
Morals ...	20	Outlines of Morals	Same	Same
Civics ...	20	Righteousness is the foundation of a country. Our National Character.	Japanese Constitution, Imperial House Law.	System of Self Government. Administration of city, town and village. Finance and need for economy.
Japanese Language.	40	Reading, Explanation of common sentences, Composition and Writing.	Same	Same
Arithmetic..	40	Decimals, Compound numbers, Use of Abacus.	Fractions, Percentages, Use of Abacus.	Ratio, Use of Abacus.
Agriculture..	60	Soil, Manure ...	Common Crops, Special do.	Subsidiary work.

Post-Graduate Course.

Subjects	Hours per year	Remarks
Morals ...	10	Outlines of National Morals, and of Law and Economy.
Agriculture ...	50	Use of Farming Tools, Manufactures from Agricultural Products, Agricultural Economy and Laws, etc.

School Terms :—

The school year begins on 1st April and ends on 31st March.

First Term from 1st April to 31st August.

Second Term from 1st September to 31st
December.

Third do 1st January to 31st
March.

Periods for Teaching Work :—

In the 1st Term from 1st April to 30th
April.

Do 2nd do 1st September to
15th October.

Do 3rd do 8th January to
25th March.

Working Days :—

Monday, Tuesday, Thursday, Friday, Saturday.

The number of hours for teaching per week
is 10. But it is only 3 hours per week in the
Post-Graduate Course.

The school works at night, the exact time being
fixed by the Principal.

Holidays :—

Fête Days, Festival of the Tutelary God,
and Festival of the Royal Dead.

All days besides those on which teaching
takes place.

RULES OF THE YOKOHAMA COMMERCIAL
CONTINUATION SCHOOL

Courses :—

Junior Course	....	....	2 Years
Senior do	....	....	2 do
Advanced do	{ (a) English	Division 2	do
	{ (b) Law and Economy	do 2	do

Junior Course.

Subjects	First Year Class		Second Year Class	
	Standard of subject	Hours per week	Standard of subject	Hours per week
Morals ...	Outlines of National Morals.	1	Same	1
Japanese Language.	Reading, Composition, Writing, Explanation of easy sentences.	4	Same	3
Mathematics ...	Arithmetic, Calculation with Abacus.	4	Same	3
English ...	Reading, Explanation, Penmanship.	6	Reading, Explanation, Composition.	6
Commerce ...	Nil	Nil	Outlines	2
Total ...		15	Total ...	15

Senior Course.

Subjects	First Year Class		Second Year Class	
	Standard of subject	Hours per week	Standard of subject	Hours per week
Morals ...	Duties of a Citizen..	1	Same	1
Mathematics ...	Commercial Arithmetic.	2	Same	2
Book-keeping ...	Commercial Book-Keeping.	3	Bank Book-keeping.	2
Commerce ...	Outlines of Commerce.	3	Commercial Geography.	2
English ...	Reading, Explanation, Grammar, Composition, Conversation.	6	Same	6
Economics ...	Nil	Nil	Outlines of Economics.	2
Total ...		15	Total ...	15

Advanced Course in English Division.

Subjects	First Year Class		Second Year Class	
	Standard of subject	Hours per week	Standard of subject	Hours per week
Commercial English	Commercial correspondence, Outlines of Commerce, English conversation.	7	Commercial correspondence, Outlines of Commerce, English conversation, Use of Typewriter.	7
English Language.	Reading, Explanation, Grammar, Composition.	8	Same ...	8
	Total ...	15	Total ...	15

Advanced Course in Law and Economy Division.

Subject	First Year Class		Second Year Class	
	Standard of subject	Hours per week	Standard of subject	Hours per week
Outlines of Law.	General Remarks, Special Features.	2	Same ...	2
Civil Law ...	General Principles, Law of Things.	3	Law of Obligations (Contract).	2
Commercial Law	General Principles, Commercial Company Act.	3	Law of Bills, Law of Maritime Commerce, Law of Insurance.	3
International Law.	Nil ...	...	Public International Law, Private International Law.	2
Economics ...	General Principles...	2	Economic Policy ...	3
Bank Contracts.	Nil ...	...	Theory and Practice	1
Money Contracts	General Principles.	2	Nil ...	...
Commercial Geography.	General Outlines ...	1	Nil ...	...
Foreign Exchanges.	Nil ...	...	Theory and Practice	1
Science of Calculation.	Higher Book-keeping.	2	Drawing up of Balance-sheets.	1
	Total ...	15	Total ...	15

Besides the above, a course of lectures in any other subject may, if needed, be also started.

School year and time of teaching:—

The school year begins on 1st April and ends on 31st March. The teaching takes place from 7 to 9-30 p. m.

RULES OF THE KANAGAWA INDUSTRIAL SCHOOL

Object :—

In this school those who are already engaged or are going to be engaged in industrial work are given the necessary knowledge and taught the necessary arts in connection with it, and are also trained to be fit for national life.

Courses :—

The Course is divided into:—

The Elementary Department	....	2 Years
The Middle do	....	2 do
The Advanced do	...	1 do

Both the Middle and the Advanced Departments are again sub-divided into:—

1. Machinery Course.
2. Architectural Course.
3. Electricity Course.
4. Design Course.

Elementary Course.

Subjects	First Year Class		Second Year Class	
	Standard of subject	Hours per week	Standard of subject	Hours per week
Morals ...	Everyday morals ...	$\frac{1}{2}$	Same ...	$\frac{1}{2}$
Japanese ...	Reading and Com- position.	2	Same ...	2
Technical Ma- thematics.	Arithmetic and Use of Abacus.	$3\frac{1}{2}$	Same ...	$3\frac{1}{2}$
Physics and Chemistry.	Physics ...	2	Chemistry ...	2
English ...	Reading ...	3	Same ...	3
Gymnastics ...	Ordinary ...	1	Same ...	1
	Total ...	12	Total ...	12

Machinery Course in the Middle Department.

Subjects	First Year Class		Second Year Class	
	Standard of subject	Hours per week	Standard of subject	Hours per week
Morals ...	A Nation's Duty ...	$\frac{1}{2}$	Same ...	$\frac{1}{2}$
Mathematics ...	Arithmetic, Algebra	2	Algebra & Geometry	2
Japanese ...	Reading and Com- position.	2	Same ...	2
English (option- al).	Reading ...	...	Same ...	...
Mechanics ...	Principles of Machi- nery.	3	Same ...	3
Mechanical Drawing.	Drawing with Ins- truments, Drafts- manship.	4	Same ...	4
Gymnastics ...	Ordinary ...	$\frac{1}{2}$	Same ...	$\frac{1}{2}$
	Total ...	12	Total ...	12

Architecture Course in the Middle Department.

Subjects	First Year Class		Second Year Class	
	Standard of subject	Hours per week	Standard of subject	Hours per week
Morals ...	Duties of a Nation...	$\frac{1}{2}$	Same ...	$\frac{1}{2}$
Mathematics ...	Arithmetic and Algebra.	2	Algebra & Geometry	2
Japanese ...	Reading, Composition.	2	Same ...	2
English (optional).	Reading ...	...	Same ...	...
Architecture ...	Subjects related to it.	3	Same ...	3
Architectural Drawing.	Draftsmanship ...	4	Same ...	4
Gymnastics ...	Ordinary ...	$\frac{1}{2}$	Same ...	$\frac{1}{2}$
Total ...		12	Total ...	12

Electricity Course in the Middle Department.

Subjects	First Year Class		Second Year Class	
	Standard of subject	Hours per week	Standard of subject	Hours per week
Morals ...	Duties of a Nation..	$\frac{1}{2}$	Same ...	$\frac{1}{2}$
Mathematics ...	Arithmetic and Algebra.	2	Algebra and Geometry.	2
Japanese ...	Reading, Composition.	2	Same ...	2
English. (Optional)	Reading,	...	Same ...	...
Electrical Engineering.	Subjects Connected with it.	3	Same ...	3
Electrical Draftsmanship.	Drawing with instruments, Draftsmanship.	4	Same ...	4
Gymnastics ...	Ordinary ...	$\frac{1}{2}$	Same ...	$\frac{1}{2}$
Total ...		12	Total ...	12

Design Course in the Middle Department.

Subjects	First Year Class		Second Year Class	
	Standard of subject	Hours per week	Standard of subject	Hours per week
Morals ...	Duties of a Nation ...	$\frac{1}{2}$	Same ...	$\frac{1}{2}$
Mathematics...	Arithmetic, Algebra.	2	Algebra & Geometry.	2
Japanese ...	Reading, Composition.	2	Same ...	2
English (Optional)	Reading.	...	Same ...	...
Design ...	Blending and Matching of colours.	3	Same ...	3
Practice of Design	Drawing, Draftsmanship.	4	Draftsmanship ...	4
Gymnastics ...	Ordinary ...	$\frac{1}{2}$	Same ...	$\frac{1}{2}$
Total. ...		12	Total. ...	12

N.B.—Japanese and English are optional in the Middle Department.

In the Advanced Department, too, there are the same courses as in the Middle Department, and in the fixing of the details to be taught, the wishes of the students are taken into consideration.

Numbers per Class :—

First year Elementary Department About 100 students to be admitted.

First Year Middle Department. do

First Year Advanced Department. do

*Qualifications for Admission :—***ELEMENTARY DEPARTMENT :—**

Must have good health, good conduct and firm will.

Must have passed the Ordinary Elementary School course, or
Must be above 14 years of age, and have similar attainments.

MIDDLE DEPARTMENT :—

Must have good health, good conduct and firm will.

Must have passed the Advanced Elementary School course, or

Must have equal attainments.

ADVANCED DEPARTMENT :—

Must have good health, good conduct and firm will.

Must have passed the course of the Middle Department of this school, or

Have equal attainments.

School time :—

Lessons begin at 7 P.M. and end at 9 P.M.
The time changes according to seasons.

Fees :—

Fifty sen or 12 annas a month, save in August when the school is closed.

When I inspected this school, there were 250 pupils on the rolls. Its annual expenditure was 15,000 Yens (Rs. 22,500). There were 25 teachers on the staff and the annual income, consisting of fees and Prefectural grants was 13,900 Yens (Rs. 20,850). Next year the school is to provide accommodation for 400 pupils with a staff of 38 teachers. The school is held in the buildings of the Kanagawa Technical School, which cost 300,000 Yens (Rs. 4½ lakhs). The neat appearance of the school and the different kinds of machinery that it possessed were amazing.

CHAPTER XXIV

Conclusion

IT must have been made clear, from what has already been stated in the foregoing pages, that Japan possesses certain natural advantages that have been denied to us in these Dominions. Unlike the Japanese we are not a homogeneous people. Within the limited area of our State, there have become concentrated most of those difficulties against which India as a whole is struggling to-day—differences of culture, differences of race, differences of religion, and differences of language. Thus, for all practical purposes, the administration of our Educational Department has to be conducted as if it were concerned not only with one country, but with a collection of different countries each with a language and people of its own.

How to create homogeneity out of these heterogeneous elements is no easy task. By some it may even be called impossible. But whether it be possible or not, I think all will agree that it is the Educational Department that has the best chance of success in the endeavour. From this it follows that it should be definitely understood by Government that no amount of money, however large, that is spent on the education of the

people, provided the activities of the Educational Department be conducted on sound lines, should ever be deemed excessive.

As the world progresses and the needs of life become more complex, the requirements of education, too, become more expensive. And any people who allow themselves to be left behind in the onward march of nations will now be dooming themselves perpetually to the political and economic servitude of their more progressive neighbours. A changed world has emerged from the cataclysm of the Great War, and more to-day than ever before is the real importance of a sound system of education being properly realized.

England, proverbially slow to move in all matters needing change, has had to adopt a more generous policy in regard to education. How much she has had to increase her expenditure on it can be seen from the measures inaugurated, in the course of the last few years, by her former Educational Minister—the Right Honourable Mr. H. A. L. Fisher. Germany, though almost ruined, yet continues to concentrate her attention on preventing any decrease in the efficiency of her educational institutions. And in Japan, few things impressed me more than the donations made by the Emperor from his private purse to the cause of education. His last gift alone amounted to $1\frac{1}{2}$ crores of rupees, and was made to enable the Educational Department to go forward with its schemes, which were in danger of being postponed owing to the financial stringency caused by Japan's participation in the War and by the fluctuations created in the money markets of the whole world. Even as I write, news has

reached me that the annual subsidy given by the Imperial Government to Primary Education in Japan has been increased by another $4\frac{1}{2}$ crores of rupees, while 3 crores more have been sanctioned for the purpose of raising the Tokyo and Osaka Higher Technical Schools, the Kobe Higher Commercial School, and the Tokyo and Hiroshima Higher Normal Schools to the grade of Universities. A government college of Dentistry, too, is to be established, and post-graduate courses opened in 16 of the Higher Schools.

Thus, the time has now come when our Government, too, should definitely decide what is the maximum amount of funds that it will be prepared to devote to so vital a cause; for, unless more money is forthcoming, whether from the Shahi or the Local Funds, there can be no extension in the scope of the activities of the Educational Department.

In the midst of the complexity caused by our having to deal at the same time with different races and different languages, I see only three forces that can be utilized by the Educational Department in its attempt to make the population of these Dominions more homogeneous:—

- I. Loyalty to His Exalted Highness the Nizam.
- II. Love of the country.
- III. Knowledge of the official language.

I. LOYALTY TO HIS EXALTED HIGHNESS THE NIZAM

The intense devotion of the Japanese to their Emperor has already been described in the first chapter of this book. In developing it the Educational Department of Japan has had a very great share. No opportunity that would enable

the personality of the Emperor to be brought nearer to the life of the students is ever allowed to be missed; and it is the Imperial Rescript on Education, of the 30th October 1890, that has been made the basis of the entire system of moral instruction throughout Japan. The English translation of this Rescript, which I have taken from Baron Kikuchi's book on Japanese Education, is as follows:—

Know ye, Our subjects :

Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting, and have deeply and firmly implanted virtue; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore, advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne co-eval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all attain to the same virtue.

There is no school in Japan that has not been supplied with a copy of this Rescript. Those that are sent to Government schools are actually

signed by the Emperor himself. In the same way there is no educational institution to which the Imperial Household have not supplied a copy of the photographs of the Emperor and the Empress. Both the Rescript and the photographs are looked upon as sacred objects and are only brought out on special occasions when the same respect is shown to them as if the Emperor and the Empress were present in person. The rules for the ceremonial to be observed in all schools with reference to these photographs have been very carefully drafted by the Department of Education, and are as follows :—

On the Kigen-setsu (the anniversary of the coronation of the first Emperor of Japan), the Tencho-setsu (the Emperor's birthday), and the First of January, teachers and children shall assemble in the school and there shall go through the following: first, they shall sing together the Kimigayo (national anthem); next, they shall make the profoundest obeisance before the portraits of Their Majesties (this consists in lowering their head and bending their body); next, the director shall read aloud the Imperial Rescript on Education; next, the director shall take the Rescript as his text and explain its meaning; next, teachers and children shall sing one of the songs fit for the day or the occasion.

The effect on students of witnessing such ceremonies from their very childhood can easily be imagined. The Emperor and his Family seem to them living forces in their own lives and influences that are ever near them.

In England, too, though no ceremonies of the kind described above are observed, yet every step is taken to make the personality of the King and the Prince of Wales as living for school children as is possible. With this object not only are children's magazines utilized, but

also all such agencies as cinematograph shows, etc. And this year I find that on May the 24th, which is observed as Empire Day, the King and Queen sent a message to the children reading in the elementary schools of the Empire. They did this by making a gramophone record of their message so as to enable it to be heard in all the schools on the same day. All the necessary arrangements in this connection were made by the Board of Education in London.

When countries, with populations far more homogeneous and culturally uniform than ours, are taking such steps to develop feelings of loyalty towards the sovereign in the minds of their school boys, it will be clear how much more necessary it is for us to do the same, dealing as we do not only with populations possessing different languages, but also with those that have different cultures and different religions.

I am, therefore, strongly of opinion that a photograph of His Exalted Highness should be supplied by Government to all the Departmental schools, as well as a nicely printed copy of some message of encouragement for the students of these Dominions which His Exalted Highness should be requested to graciously send. It is also necessary that, as already sanctioned by Government, the Educational Department should at once undertake the preparation of suitable text-books for use in the primary schools. In these books special emphasis should be laid on the beneficence of the Royal House of Hyderabad, and all such subjects mentioned as, while imparting the most useful kind of knowledge to

the students, would also make them feel that their Ruler has at heart the best interests of all classes of his subjects alike.

II—LOVE OF THE COUNTRY

This too can only be inculcated with the help of suitable text-books, in which all that is great and noble in the past history of India, and especially in that of these Dominions, should be stated in a clear and interesting manner. Special emphasis should be laid on all those historical, geographical and archæological features, in the possession of which all the inhabitants of these Dominions, irrespective of their race or creed, can take a just pride. If properly compiled and made to contain interesting sketches of the lives of eminent men, these text-books will also serve to impart that moral instruction which is so urgently needed in the schools of our country.

III—KNOWLEDGE OF THE OFFICIAL LANGUAGE

What I have seen in Japan has convinced me that the secret of her rapid intellectual progress is to be found in the fact that there it was the Japanese language that was made the medium of instruction from the very beginning. To show that I am not alone in arriving at this conclusion, I quote the words of no less an authority than the late Mr. Griffis, whose intimate knowledge of Japan during her period of transition from a disunited feudal country to a unified world-power was unrivalled :—

It is the writer's firm belief after nearly four years of life in Japan, mingling among the progressive men of the empire, that the reading and study of books printed in the Japanese language have done more to transform the Japan-

ese mind, and to develop the impulse in the direction of modern civilization, than any other cause or series of causes.

It may be useful to state here what to my mind constitute some of the most forcible reasons for devoting our best energies to making one of the Indian languages the medium of instruction:—

1. It must be clear to all that to spread knowledge amongst the masses of a country rapidly, it is necessary that its attainment should be made as easy and as short a process as is possible. This can only be done by translating knowledge into the mother tongue of the people, and by thus lessening their dependence for it on a foreign language that can neither occupy the position nor ever possess the facility for use of a vernacular.

In this connection, the findings of the Committee, recently appointed in England by the Educational Minister to enquire into the position of English in the educational system of England, are of special interest. The Committee had, as its Chairman, Sir Henry Newbolt, and amongst its members such eminent men as Sir Arthur Quiller-Couch and Professor Firth. They put the case for the study of the native language very strongly, stating that:—

Education in English is, for all Englishmen, a matter of the most vital concern, and one which must, by its very nature, take precedence of all other branches of learning. It is self-evident that until a child has acquired a certain command of the native language, no other educational development is even possible. If progress is not made at one time in the region of arithmetic or history or geography, the child merely remains backward in that respect, and the deficiency can be made up later. But a lack of language is a lack of the means of communication and of thought itself. * * * English is plainly no matter of inferior importance, nor even one among the

other branches of education, but the one indispensable preliminary and fountain of all the rest. * * *

English may come by nature up to a certain point: but that point is soon reached, and thenceforward the possibility of mental development in whatever direction, is seriously diminished for those who have not achieved some mastery of their mother tongue. What a man cannot clearly state he does not perfectly know, and, conversely, the inability to put his thought into words sets a boundary to his thought. * * * * * We re-iterate, then, the two points which we desire to build upon; first, the fundamental necessity of English for the full development of the mind and character of English children, and second, the fundamental truth that the use of English does not come to all by nature, but is a fine art, and must be taught as a fine art.

It is our misfortune that the Hyderabad Dominions do not possess only one vernacular. Now, since it is not possible for us to make all the four vernaculars of these Dominions the media of secondary and higher instruction, the choice of Urdu for this, which is and has been our official language for a considerable time and which, therefore, is the only language that may be said to be universally known within our State, is a perfectly sound one. Moreover, to again quote the words of Sir Henry Newbolt's Committee, we can rightly say of Urdu what has been said of English that:—

If we consider from what sources its stream has sprung, by what tributaries it has been fed, and with how rich and full a current it has come down to us, we shall see that it has other advantages not to be found elsewhere. There are mingled in it, as only in the greatest of rivers there could be mingled, the fertilising influences flowing down from many countries and from many ages of history. Yet all these have been subdued to form a stream native to our own soil. The flood of diverse human experience which it brings down to our own life and time is in no

sense or degree foreign to us, but has become the native experience of men of our own race and culture.

2. To say that one's mother tongue should not be made the medium of instruction for higher education, because it does not happen to be as highly developed for conveying scientific thought as some foreign language, is a dangerous proposition to advance. I dread to think what would have happened to Japan today if they too like us had wasted their energies for a hundred years in trying to give to a foreign language the position which nature meant their mother tongue to have. The absurdity of the dread of using an Indian vernacular as the medium of instruction would be realized by any one who preached to-day in England that since there are better books for the study of Chemistry in the German language than in English, German should, therefore, be the language in which all lectures on Chemistry should be delivered in the Universities of England. All that can be reasonably proposed is that in England any one who wishes to study advanced Chemistry should also know German, so as to be able to consult the standard books on the subject; and we have already made allowance for such necessity in the scheme of studies laid down by the Osmania University by making the study of the English language compulsory from the school classes onward.

Let us now consider by what stages the English language itself developed so as to become adequate as medium of instruction. Till the year 1362 Latin continued to occupy in England the same position that English to-day occupies in India; and it was thought that no knowledge

worth the name could be imparted through English. As Latin was the language of instruction, French was the language of social intercourse and administration. Though from the year 1362 onward English began to be used both in the Law Courts and in Parliament, so overwhelming remained the prestige of the Latin language, on account of its position as an international language of learning, that for a long time it was thought to be as foolish to pay any attention to the development of the English language, as it is thought today by some in India to devote much attention to the development of Urdu. The high position accorded to Latin made the study of the English language appear as a subject unworthy of any serious effort. There were many teachers in England in those days who could read and write in Latin better than in English. Even as late as 1545, Roger Ascham, who was the tutor of Elizabeth, says in his "Toxophilus," which is a treatise on Archery, that he wrote it in English though "to have written in another tongue had been both more profitable for my study and also more honest for my name," for, "in the English tongue everything is done in a manner so meanly, both for the matter and handling, that no man could do worse." But gradually the feeling began to grow that it was a foolish thing to let Latin continue to possess the monopoly of knowledge and not to develop the mother tongue of the people. This feeling was admirably expressed by Mulcaster in 1582 in a book that he published on the writing of the English language, where he said, "I love Rome, but London better; I favour Italy, but England

more; I honour the Latin, but I worship the English." But it was the influence of Puritanism that dealt the death-blow to the unnatural position that Latin occupied in the intellectual life of the nation. The careful study of the Bible in the English language resulted in giving a great impetus to the people to think and write in that language, and this went on increasing till by the end of the 17th century, Latin began to yield its position to English as the language of learning.

In his book "Some Thoughts Concerning Education", which was published in 1690, Locke pleads strongly for the study of the English language :—

Since 'tis English, that an English Gentleman will have constant use of, that is the Language he should chiefly cultivate, and wherein most Care should be taken to polish and perfect his Style. * * *

* * * This I find universally neglected, and no Care taken anywhere to improve young Men in their own Language, that they may thoroughly understand and be masters of it. If any one among us have a Facility or Purity more than ordinary in his Mother Tongue, it is owing to Chance, or his Genius, or anything, rather than to his Education or any Care of his Teacher.

With the beginning of the 19th century, when Popular Education became the aim of the nation, the rapid growth of industries and the consequent need for the proper instruction of the working classes left no alternative to the educationists of England, save that of making English the language of instruction, and of devoting all their energies to its further development. What English has done, all the important vernaculars of India can do, provided earnest efforts are made

in that behalf.

3. To enable our students to assimilate knowledge and to think for themselves, it is necessary that the process of thought as well as its expression should be made as natural as possible. This can only be done by making the vernaculars of India the media of instruction. Our experience of the students of the Osmania University, even though it is not a long one, has already convinced those Professors of British Indian Universities who examined them in such subjects as Mathematics, History and Economics, that saved as these students now are from having to divert their attention from the subject-matter to the grammatical construction of a foreign language, in which the students of other universities in India have to study their books and to answer their question papers, they are able not only to express themselves in their own mother tongue more clearly, but also to show a firmer grasp of the subjects of study than the students even of a higher class in the universities established in British India.

4. To create unity in the social life of a country, it is necessary that the gap that separates the educated from the uneducated should be reduced as much as possible. It is self-evident that any system of education that tends to disunite classes is not deserving of the name of national education. Before national or even communal unity can be developed, it is necessary that it should be made possible for all classes of people to share their mental experiences. In other words, it should be made possible for the uneducated to imbibe modern ideas without a

severe mental strain even from their daily contact with those who have received what we in India call a modern education. This is only possible through the use of the vernaculars for conveying modern ideas. The truth of this can be seen from the fact that, whenever any political situation arises necessitating an appeal to the masses of India by creating a deep impression on the minds of the people, recourse is always had to Indian vernaculars, in spite of the fact that English has been the language of education in our country for almost two centuries. My personal experience has been that even in assemblies of men who know and speak English almost as well as their mother tongue, a single stanza from the Mussadas of Hali makes a deeper impression than the most impassioned passages from the works of any English writer. The rapid growth of the non-co-operation movement in India affords us the best example of what has been stated above. Had the precepts of this movement not been preached to the people in their own tongue, it would not have had even one-tenth of the following that it secured.

5. Our domestic happiness and the interests of family concord require that the gulf that today divides the intellectual life of our men from that of our women, should be bridged as soon as possible. This can only be done by placing in the hands of our women, who, owing to various social customs, are debarred from attending educational institutions for the same length of time as our boys, books in their mother tongue that will explain to them what are the different forces that are today moulding the life of

humanity at large. Unless this is done, no real improvement can take place in the environment in which our children have to live during the most impressionable period of their lives. How many families there are in our country, where, while the male members are imbued with the ideas of the most advanced kind, the women still remain plunged in superstition recalling the Middle Ages! This is due to the fact that there is an obstacle in the way of the flow of thought from the mind of our men to that of our women, and this obstacle is none other than that of language—the language through which the men have imbibed their ideas being entirely different from the language spoken by the women. How many men are there in our country, who can explain even to the most intelligent of their female relatives, if the latter do not know the English language, such elementary facts of science as the theory of inoculation against plague?

6. No general progress in the industrial life of our country can take place unless we bring within the reach of the working classes books that they can easily understand, and by reading which they can learn to improve not only the method of their work, but also the organization of their establishment.

To show how independent of the knowledge of any foreign language is the present prosperity of the Japanese, I give below five short compositions on 'India', which I have selected from about seventy written in English by the students reading in the B. A. class of the Imperial University at Tokyo.

I

Whenever I hear or read the word 'India,' I see the visions of cocoanut palms, under and through which tall, sun-burnt-skinned people among whom Mr. Tagore is seen and wild beasts go bare-foot to and fro. Tagore stands up from his deep meditation and low voices slip from his grave lips. In a moment, people and beasts come in haste around him, as the hens surround their feeder who brings bait to give them. They hear a deep voice. That is Tagore's who recites his new-composed poem. Suddenly their faces are animated but they stand like statues. When his recitation comes to an end, they part in all directions, like the hens which are seemed to sate their appetite, feeling full of new power in them. And the evening mist wraps the poet entirely up, who is left alone in his meditation. The moon rises. And the figure of the poet is dimly seen in the mist, the figure which floats and moves slowly about in the mist like the ghost in the "Hamlet", and then suddenly stops to meditate. Cool wind comes from the purple coloured sea and sweeps the mist away, but the figure is seen no more, perhaps it is swept together with the mist. The moon rises at last to the midst of the sky and the black shadows of the palms float upon the white sand. People sleep upon it; some in the moon-beams, other in the dark shadows of the trees. All is silent, like the tranquility of soul. Only the dim sound which is made by the growth of plants is heard among the dim noise of their snore. Angels and devils come from God-knows-where. And they do some thing upon some of the people who sleep. Some who are touched by angels sleep with smiling faces, other who are called upon by devils sleep with horrible faces and groan, the rest remain in their sound asleep. They sleep till at last the sun rises in the east sky and the long lines of the shadows of the stems of the palms are drawn on the white sand. Here and there people rise up, like the man who awake from the anesthesia, rubbing their eyes.

Tagore reappears with his eyes shut. Being encouraged by him, people begin to move lively. They move with the excitement in their brains and rest with the poems in their bosom.

II

A violent climate; the grand heaven kissing mountain-ranges; wide and lordly rivers; huge plants and enormous animals. Strangely wonderful dawn and splendid sunset they must have. None of her nature is mild as that of Japan. Here in Japan we have no tiger, no boa; in the forest, which is not at all so monstrous and gorgeous as I imagine that of India to be, we have pheasants instead of peacocks. Our rivers are shorter. Our landscape may be pretty, but it lacks grandeur, and scarcely causes us wonder. To that of India, colours of nature in Japan are lighter, less gorgeous. The land is fruitful, and we lead easy existence.

Thus influenced by surrounding nature, our thoughts want profundity, if they are delicate. Likewise, at dawn, in the evening, and through all seasons and all weathers; with gigantic mountains, fields, forests so deep, long rivers as if running into Eternity, huge and fierce animals and beautiful birds, and broiling heat in summer—Death hovering always about man wherever he may go—Indian nature so influenced her nation that they had but to come to the core of Life. And they learnt to be one with Nature, the outer world. And what the sages of such a people said two thousand years ago remains true to this day. Of one thing there may be a great many names in this world, or the name may change from one to another along with the flow of time. But the fact remains without change from the beginning to the last. One man said it is the firmament that move another said it is Earth. One calls it is the law of gravity, another declares it depends upon relativity. Still the fact of Universal existence is the same, it suffers no change however many human brains may think in different ways. The old Indian philosophers dwelt in a house which is constructed of Lives and Deaths, and they breathed the atmosphere of eternal Truth. So, their thoughts last for ever through the vast ocean of change where numberless millions of waves arise and die every instant.

III

India is the most important colony to England the empire, because India itself is full larger than England in area, and the producture of nature is abundant. The trade

between India and England the home country is so prosperous that, it seems to us the trade between foreign countries, not the trade between his own dominions. Indeed India is natural resources to England. England have a great many of colony, but there is no such important colony as India.

There was once some magnificent kingdoms in, so called, India and a great king among them was once a conqueror of all world that was known in those days. So, now some Indians dreamed sometimes of becoming independent and of establishment of their own great empire. We cannot take rebellions for an accident of happening, because some insubordinate Indians attempted to realise their dreaming. I could call of my memories some facts, that an insurrection was designed by rebellious Indian and though the design was not succeeded of course, so great many Englishman and women habited in India was killed by them. Thus the peace of India has been often broken by rebellious Indian. Therefore, all of the prime minister of England have been to nowadays so suffered and efforted in order to hold peace of India. Anglo-Japanese alliance was combined to support the peace of India. Though, Anglo-Japanese alliance was today untied, so Japan is friend for ever with England. Therefore if Indian peace was destroyed, so Japan will go to assist England.

IV

In the East there are two old and large countries. One of them is China and the other is India. Each of them has a large territory and has not real ability to rule over it well. Woe to such countries as have no power to govern them. Look at the present state of things of China and India. Though China is an Independent country, it is only a name and not has a real ability to govern herself. She is always under disturbances. This shows that the Chinese are really worthless people. As for India it is not even a country of independence, it is subject to England.

About two hundred years ago, I think when all Europeans turned their eyes for the East, for the riches of the Orient, England established the East Indian Co. and at first she competed with France about the rights and

interests of India, however, the former won the contest. After that England invaded India several times and at last she made India her subject. Though Indians were uncivilized at that time, and yet I dislike the will, and the will to invade the country. Invasion is against humanity. It is barbarous indeed.

But I think it well that a powerful country leads and protects righteously other small and weak one. Such a country as cannot protect and rule over herself is I should think very dangerous for the peace of the world. Look at China. China is a suitable example for this. I think India is one of such countries. If she become independent, she will fall in the same destiny as China. From this point of view, it is good that India is subject to England.

V

Two weeks ago Mr. Swamidas, the chief committee of the Madras Y. M. C. A. came and visited the Tokyo Imperial University Y. M. C. A. and spend a few days with us quite happily.

When I took the very first glimpse of him, that black countenance of him gave me some unpleasant strangeness and a little fearfulness, because it was the first time for me to see a pure Indian and moreover, it is said, he is by far more black than any other Indian : he often said to us, 'The colour is black, but my heart is white.'

One evening he told us about Mr. Gandhi, who is an Indian patriot and the greatest character in present India, as he said, and his independent movements, and the present circumstances in India.

Sad enough ! Not because of his narration. I could not understand his English at all. But when looking into his black face and listening to him speaking, a profound, heavy sympathetic feeling occurred to my mind anew. I have ever learned the ancient Indian history, especially I have once read "Ramayana" and dreaming of those splendid and glorious days of Rama and the ancient Brahmans and having compared the present age with the old, I had profoundly been moved and concluded that India must be independent.

I do not know much about India of present days. But I know that India is in the power of English Government, English soldiers and English capitalists. I do not know

whether the Indian are content or not, whether they are enlightened or not. And I do not know what kind of people the present Indian are.

But I know a little of the ancient India and her magnificent and glorious civilization to which I have much respect and longing. And here I feel a profound sympathy with the present India. I do not say this, as a Japanese a man of the East, but as a man, a member of the human being, and if religious men say you are created by God, as a son of God, that India must be independent after all, and if impossible, the people of India must be made or must made themselves possible to be independent.

For the reasons enumerated in the foregoing pages I would recommend that not only should every encouragement be given to the rational scheme of education inaugurated in this State by the foundation of the Osmania University, but that the scope of its activities should be made wider. This can be done by increasing the staff of the Osmania University Press and then dividing it into two distinct departments, one of which should be engaged exclusively in printing those text-books which are required for use by the students of the University, and the other in the printing and publication of such popular books as are calculated to diffuse useful information amongst those vast numbers of His Exalted Highness' subjects, who, though possessing a good knowledge of Urdu, are yet precluded from receiving any further education either in our schools or colleges. I cannot but believe that if the second of these departments is opened, it would soon begin to pay atleast its working expenses, for, so far as I know, there is no other Press in the whole of India doing that kind of work. All that would be required to make it a financial success would be good organization and

systematic advertisement.

In the same way, the Translation Bureau of the Osmania University, too, should be enlarged and divided into two sections: one to devote itself to the translation of the books required by the University students, and the other to undertake the production of useful books for popular use.

Though in his Arzdasht, dated the 29th Jamadi-us-Sani 1335 Hijri, and very able Memorandum proposing the establishment of the Osmania University for Hyderabad, Nawab Hyder Nawaz Jung (then Secretary to Government in the Educational Department) has dealt with the whole question, it will not be out of place if I quote here certain passages from a memorable address delivered by the late Professor Sir Walter Raleigh of the University of Oxford to the students of University College Aberystwith on the 20th October 1911. Their perusal will not only make it clear to us why we should leave nothing undone to make our own University one of the greatest abodes of Learning, but it will also show how intimately the efficiency of our University is connected with the future prosperity of the Hyderabad State:

If I am to make a general statement on the question I have proposed, I should say that a University is an institution for guarding and increasing our inheritance of knowledge, and above all, (because knowledge increases only by process of natural growth) for keeping knowledge alive. Life implies decay and renewal; a University must be perpetually alert to discard superseded methods and to detect the importance and significance of new studies and new ways of approach. It rehandles all fundamental conceptions, and revises them. It begins at the beginning, and builds from the foundation. It raises fresh crops by

turning over the old soil. It is constantly vigilant on the frontiers of knowledge. It cares little for drilling men in masses, in barrack-yards; it encourages adventure, and gives to each a place in the extended line of pioneers, who are pushing forward the boundaries and claiming new provinces. It never sets itself to produce things equal to sample, but attempts rather to increase human power and human knowledge. * * * *

If you rule out certain investigations because no one at present can divine any possible utility for them, see the danger that you run. How would the great discoverers of old have fared? How could any one, from the behaviour of the loadstone, predict the mariner's compass? How would Harvey have justified his study of the flow of the blood? Or that curious property of amber, which, when it is rubbed, attracts small particles to itself—this surely might seem to be an amusement for a vacant mind, a scientific toy. But the toys of yesterday are the engines of today; and the force in the amber drives trains, and links continents, and makes human speech audible at the distance of the earth's diameter. * * * *

It is true that every University is bound to help the poor, and, within reasonable limits, even the backward so as to get rid of the accidental disadvantages of earlier training, and to give a man the full use of his powers. But that does not mean that a University is doing good if it help those who have no special bent for learned pursuits to acquire, with heavy labour and much assistance, just so much as may enable them to pass muster. On the contrary, it is doing harm. It is making itself into a machine for multiplying inferior products, and for stamping them with an ancient and honourable hall mark. *

* * * Every thirty years or so we have to replace all the knowledge and all the skill in the world. We have to provide that the infants and children of today shall know all the secrets and wield all the powers of the past and wisest men now living. Some of these secrets and some of these powers will certainly be lost, despite our efforts; so that we shall do well to be generous in our policy, and to aim at something more than a bare renewal. We must run hard if we wish to sit where we are. We must multiply knowledge and advance

it if we wish to keep what we have.

Coming now to the question of primary education, I am of opinion that since agriculture is the occupation of by far the largest number of the inhabitants of our State, an agricultural basis should be given to the instruction imparted in our village primary schools. Any system of mass education that does not take into account the different agricultural requirements of the people of these Dominions, is doomed to show poor results. As in Japan, so with us here, it has now become necessary that the Education Department should do all that lies in its power to spread among the inhabitants as sound a knowledge of agricultural matters as is possible. This can best be done by close co-operation between the Agricultural Department and the Educational Department. To ensure success, it is necessary that the Educational Department should have teachers who know agriculture, as well as land on which to carry on the practical work. Now, as far as the plots of land are concerned, I recommend that they should be given to certain selected schools by the Revenue Department and should, for all purposes, be deemed to be the property of these schools. The advantages of gradually turning our primary schools into partial agricultural schools would be two-fold: they would become the conveyers of sound agricultural knowledge to the villagers and thus increase the productivity of these Dominions, and secondly, they would make our primary education more popular in the villages than it is at present, for the villager would thereby see that his children are being taught not only reading and writing, with which he does

not really sympathise, but also those subjects which make them more efficient farmers and therefore attach them firmly to their native village and not make them discontented with the pursuit of their ancestral occupation.

As for the provision of teachers for these agricultural subjects, I strongly advocate the establishment of a small but highly efficient Agricultural College in these Dominions. No territory of the size of our State and possessing such different systems of agriculture, can afford to neglect any means that tend to enhance not only the productivity of its soil but also the prosperity of by far the largest number of its inhabitants. This College, when opened, would be the best means of giving the requisite agricultural training to our teachers and of maintaining supervision over the agricultural part of the work of the selected primary schools.

To the education imparted in those primary schools that are situated in urban areas should be given an industrial trend. This can be done gradually with the help of teachers trained in the Osmania Technical School, which has been opened this year in connection with the Mint Workshop.

To bring about an all-round improvement in the quality of the instruction imparted in our primary schools two things are necessary : first, the raising of the efficiency of our Normal Schools, and, secondly, better supervision of the work of the teachers subsequent to their leaving the Normal Schools. Both these can be facilitated :

1. By the opening of a small well equipped Training College, the proposals for which have

already been submitted by me in connection with the inauguration of a Faculty of Education in the Osmania University;

2. By giving to our Divisional and District Inspectors of schools the means to collect the teachers once a year, say for a week at a time, to explain to them the general defects noticed in their methods of teaching in the course of the year.

But our most pressing need in this connection consists of properly equipped Normal Schools. At present there is not a single Normal School in these Dominions, which possesses a building designed to meet its proper requirements. We have to make our Normal Schools and the Practising Schools attached to them model institutions from every point of view, since it is their methods of organization and work that will be copied by the teachers returning every year in large numbers to their distant villages after finishing their training in these institutions.

Another matter, which seems to me to be of vital importance for the satisfactory progress of education in these Dominions, is some provision that would make it possible for us to send some of the ablest officials of the Educational Department to advanced foreign countries with the object of studying their systems of education and educational organization, and thereby getting new ideas for the improvement of their own work. The Asiatic and European scholarship rules, at present in force, do not cover such cases. After several years of experience, Japan arrived at the conclusion that it was more useful to send those men to foreign countries who had

already acquired some practical experience of work in Japan, rather than raw students who had just finished their education in colleges and universities. But believing, as I do, that the larger the number of Indians that go to Europe, the better it is for the country, I do not suggest that the sending of young students to Europe should in any way be stopped. All that I recommend is that for such growing departments as the Educational Department, the Commerce and Industries Department, etc., special provision should be made by Government for sending those officials to foreign countries who have proved themselves capable servants.

As in Japan, so with us, if the right type of officers are selected, it is not necessary to make them pass examinations and obtain degrees. All that Government should require of them should be the submission of a detailed report on the work done abroad and definite recommendations as to what improvements could be advantageously introduced in our State. Our officers, when sent to different foreign countries, should be asked to place themselves there under the guidance of experts who, I am sure, will be only too glad to help our men by giving them the necessary advice and by arranging a useful programme of work.

I, therefore, recommend as a definite measure that, as far as the Education Department is concerned, permission should be given to send annually at least one tried official for one or two years at a time either to America or to Europe. He should be considered to be on deputation, and should, therefore, be paid a deputation allowance of £200 a year besides his travelling expenses. I

cannot but believe that the benefit accruing from this measure will far outweigh the expenditure involved.

The problem of diverting the youth of our country into channels other than those leading to Government service has already become a pressing problem. And though I realize that it is not much use turning out trained artisans in large numbers if our industrial development is not sufficiently advanced to absorb them, I cannot help feeling that the time has come when the industrial education of the masses should be taken in hand by Government and organised on a wider scale. In this connection, I would like to see established in the headquarters of each Subah a workshop where boys can be taught how to develop and improve the important local industries.

The experiment, recently started in the Aurangabad Industrial School by Mr. Gamlen on behalf of the Board of Technical Education, confirms me in the belief that, with an efficient staff and the whole-hearted patronage of Government, these workshops would soon become self-supporting. In this connection, the scheme inaugurated by the Maharajah of Kassimbazar, under the able and enthusiastic guidance of Captain Petaval, is well worthy of the serious consideration of our Government.

To effect an improvement in the industries of our State, it is necessary that the study of science should be encouraged as much as is possible. I recommend that two monthly scholarships of Rs. 150 each should be sanctioned by Government for award to those science graduates

who are desirous of continuing the higher study of science in such places as the Institute of Science, Bangalore, etc. It is no exaggeration to say that today the prosperity of nations depends almost entirely on the capacity they evince for adjusting their lives in accordance with the principles of science.

Other steps also similar to those taken by Japan should be taken by our Government for the development of industries. Arrangements should be made to hold annual exhibitions of local industries at the head-quarters of each Subah, and prizes awarded to those whose exhibits are considered deserving of encouragement. At the same time, a central agency should be formed which should devote itself to introducing the manufactures of our State to foreign markets; while the industries themselves should be organized and guided from within by able officers of our Department of Commerce and Industries. If this is done in as methodical a way as was done by the Japanese, I see no reason why such industries as Himru weaving, Bidry work, etc., of which our State may be said to possess the monopoly, should not again become as flourishing as they were in the past.

I would, therefore, recommend that under the ægis of Government a small factory should be opened for the manufacture of Himru cloth and Bidry work, the samples of which should be methodically advertised, to begin with, in such Indian centres of commerce as Calcutta and Bombay, and later on in Paris, London and New York, where a demand for such articles can easily be created.

I also recommend the establishment, at a very early date, of a Business School in the Hyderabad City, which should have a two years' course of instruction in commercial subjects. It should be open to those who have passed the Middle School Examination, as well as to those who have passed either the Hyderabad School Leaving Certificate Examination or the Osmania University Matriculation Examination. The course for those who have passed the Middle School Examination should be full two years, and for the Hyderabad School Leaving Certificate holders and the Osmania University Matriculates only one year. I believe that by doing so our Government, while teaching modern methods of commerce to the people on the one hand, would also at the same time be indicating to them a new opening for their energies. To make this school successful, it will be necessary to enlist the co-operation of some of the leading business men of these Dominions. For, if they once agree to provide employment for a certain percentage of those students who pass out of the school, success will no longer be doubtful. Business correspondence, both in English and in Urdu, should form a special feature of work in this school. As the industries of our State get better developed, the future, too, of the students of this school will become better assured.

By far the most difficult problem before us, however, is that of fighting the ignorance of the masses with regard to such vital matters as the elementary principles of hygiene, on the proper understanding of which depends the future of the people. In this connection I would recommend

that a system of visual instruction be inaugurated by the Educational Department. For this the co-operation of the Medical Department is needed. With an easily portable cinema machine and films specially prepared to meet our requirements, much that is useful can be taught to even those who have neither the time nor the ability to obtain the necessary information from books. The experiment should be tried first in the City of Hyderabad where, owing to its being electrically lit, the manipulation of a cinema machine becomes quite a simple affair. In most places in Japan visual instruction has proved a great success and forms a welcome and important adjunct to other forms of instruction. I attended a series of open-air lectures on "How to keep a child's mouth clean," and other similar topics, and was amazed at the deep interest with which the audience, numbering about three thousand people, listened to what was being explained to them. In Japan these lectures are generally held in public parks, and I think it would be a very useful thing if we too began them. Since it is our aim to diffuse, as rapidly as we can and through as many different agencies as possible, every kind of knowledge that makes for progress, the cinema, which affords one of the easiest means of diffusing useful knowledge, can no longer be ignored. In our great fight with ignorance there is no instrument of help that we can afford to overlook.

THE END

POSTSCRIPT

AS these pages are passing through the Press, news has reached India of the terrible earthquake which has wrought such dreadful havoc in Japan. The world has been profoundly moved at the magnitude of the disaster, and all countries are rendering what help they can to the Japanese. The heroic attitude of the Japanese nation, in face of this calamity, is the best proof of the virility inherent in the race; and once again the world has been shown how the Imperial Family of Japan and the people are inseparably united, for, not only is the Japanese Crown Prince working like an ordinary labourer to rescue the wounded and the dying, but he has also made a gift to the nation of 100,000,000 Yens (Rs. 15,00,00,000) which sum probably represents the whole of his personal wealth. As I write these lines there rises in my mind the memory of a Japanese song which I once heard sung by a number of young students :—

* *Tenchi no kuzuru*
Bakari nari,
Tenchi wa kuzure
Yama kawa wa
Sakuru tameshi no
Araba tote,
Ugokanu mono wa
Kimi ga mi yo.

* What if Earth should sundered be ?
 What if Heaven fall ?
 What if mountain mix with sea ?
 Brave hearts each and all,
 Know one thing shall still endure,
 Ruin cannot whelm,
 Everlasting, holy, pure,—
 This Imperial Realm.

